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#### The Norwich Catholic Congress.

IT was confessedly a venture to choose for the Third Catholic Congress a city which, though populous and impressive in itself, has a Catholic community of less than three thou-But the venture was justified by the result, for only in one respect did the Norwich Congress fall short of the splendid successes of Leeds and Newcastle. This was in the evening mass-meetings, which, though they drew gatherings large enough to enkindle the spirit of enthusiasm, did not entirely fill the spaces of the enormous St. Andrew's Hall. Yet even this shortcoming might perhaps have been avoided had the prices of admission for these meetings been reduced. Granted, though it seems doubtful, that a working-man can afford to spend sixpence on a meeting of this kind, it must be remembered that faith and piety run in families; and, if it is desirable to attract several members from each family rather than one only, and so fill the hall instead of having it spotted with vacant places, it is obviously necessary to lower the price of admission at least to threepence or twopence, or better still, to reserve a good portion of the space for free seats.

In regard to the arrangement of the Congress it must be noted as a distinct improvement that at Norwich the mornings only of Saturday and Monday were left for the sectional meetings of the societies represented, the two afternoons being reserved for general meetings in which all present could meet in one hall for the discussion of topics of common interest. This had the effect of largely reducing the difficulty from the necessary subdivision of the attendances among so many rival attractions. Still, even in the morning meetings, it was remarkable how well the rooms were filled with interested audiences. If the C.T.S. sectional meetings were a partial exception in this respect, it was not so much that they fell short in absolute numbers as because the hall assigned to them was so much larger than the rest. Is there still need for further modifications of the arrangements that

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are growing to be customary? Perhaps one may suggest for the consideration of those concerned whether the best use is made of the Sunday afternoons. These are so far set apart for mass-meetings organized by the Catholic Women's League. At Leeds this resulted in a satisfactory meeting, through those chosen to address the audience being not readers of written essays, but speakers well able to hold a popular audience. But at Newcastle, and again at Norwich, though the attendances were highly gratifying, the general effect was depressing, because the readers predominated over the speakers, and because the papers read, though able and convincing in their kind, were ill-adapted to a popular audience, and besides, were read by persons unable to make themselves heard. A read paper is always out of place in a massmeeting, nor should any be appointed to speak on such occasions, save such as have voices that can carry easily in a vast hall, a thing which few men's voices, and still fewer women's voices, can do. Moreover, it seems a pity that no part should be given to the children, in these inspiring Catholic gatherings. At Norwich their number may have been too small to make a children's meeting or procession impressive, and the same may happen sometimes at future Congresses; but the question is whether the normal thing should not be to have a continuance or development of the pleasant children's gatherings, as an integral part of any Congress in which it is at all possible, in which case the Sunday afternoon would be the natural time for it, the women's meeting being thenput on the Sunday evening, or perhaps fused with a similar meeting for men. These are points for improvement that occur to the mind, but in any case acknowledgment is due to the Norwich Congress Committee for the admirable way in which, profiting in some things from the experience of previous Congresses, they organized and carried through their part of the arrangements, and besides, furnished us with such an entirely satisfactory Congress Guide. Acknowledgment is also due to the citizens of Norwich, who, headed by their Lord Mayor, received their visitors so cordially, and to the Norwich Eastern Daily Press, which gave such full and painstaking reports of the proceedings, and commented on them with a friendliness of tone which was not the less appreciated because the writers showed themselves to be to some extent the victims of prevalent misconceptions as to the aims and objects of the Catholic body.

The Cardinal Archbishop took for the subject of his Opening Address our hopes for the return to Catholic Unity of the English-speaking races. At the commencement of the Schism, the English-speaking population, as far as we can tell, did not exceed 4,000,000. Now it numbers 36,000,000 in England alone, whilst throughout the world it numbers 160,000,000, of which 68,000,000 are British subjects. Yet of this enormous aggregate, 2,000,000 at most in England, and not more than 24,000,000 in the British Empire are at present Catholics, whilst all the rest are not merely not Catholics, but, though a portion of them are set on a mode of reunion which even if attainable would be worthless, the great mass regard the whole idea as Utopian, and are intensely prejudiced against the idea of any reunion under the authority of the Apostolic See.

It is no use attempting to hide the facts from ourselves. It would be folly to do so; there can be no gain from the attempt. We have to accept the incontrovertible fact that the English-speaking world has, as far as the vast majority is concerned, lost the Catholic idea of religious unity, and has made for itself a literature of most varied kind, of wonderful power, of extraordinary range, all of it hostile, or at least indifferent, to those purposes which in the eyes of Catholics are of supreme importance, both for the well-being of our nation and for the welfare of the human race. The problem then, may be stated thus. The four millions who once gave allegiance in religious matters to the Holy See have expanded into a vast multitude, comprising many nations, the vast majority of whom utterly renounce that allegiance. And their common speech has been fashioned into a weapon, marvellous and beautiful, which for the most part has been engaged in a struggle against the renewal of such allegiance. And all the while, so widespread and so powerful has that Englishspeaking race become that no reunion of Christianity can be imagined if that race be left outside its pale. It is a problem as great as the world has ever seen, and we may well lose heart were its solution to depend entirely on human means. Where, then, are we to look if, even in a far-off future, a solution is to be found?

Where, that is to say, can we hope to find that needful point of contact which is to knit together once again in close alliance the Catholic Church and the English-speaking world? Not, he thought, amongst ourselves in England, for, though we shall play a telling part in the great work, inasmuch as "[England's] example, her literature, her traditions, her history, will always appeal with special force to all those

who use her speech," in England the Catholics are too small a force and are too much hampered by the deep-rooted prejudices of those in the midst of whom they live. Nor, in spite of their imposing hierarchy and Catholic population of over 15,000,000, did he think it likely that the Catholics of the United States would supply the necessary point of contact. Great though their share in the work will be, they are in the midst of a much larger Protestant population, which in spite of its willingness to look at old conditions from a new standpoint, is too much wedded to purely material aspirations, and to that abnormal seeking after wealth which has brought the curse which is devastating family life in the Old Nor was it possible to look to the Catholics of Australia or New Zealand or India as likely to supply the main influence in restoring the English-speaking world to the Catholic Church. Might we not, however, look to Canada for that influence?

But there is one country which seems destined by Divine Providence to take the leading place in bridging over the chasm that still separates the English-speaking peoples from their rightful position in the great work of evangelization entrusted to the Catholic Church. It is a country with a long and noble Catholic ancestry; with a long-established ecclesiastical hierarchy; with glorious traditions of devotion and self-sacrifice; with a population of which already two-fifths are professing Catholics, showing forth in their family lives those sound and wholesome moral principles which the Church has ever inculcated, but which, at the present day, other religious organizations possess little power to enforce. It is a country which is becoming every year more conscious of its own definite and separate nationality, while clinging with emphatic loyalty to the place that it holds within the British Empire. It is to Canada that we naturally look if we are to find once more a link that will unite all those who use the English speech, and bind them together in service to the Church of Jesus Christ.

This was the leading idea of the Opening Address, and as it says substantially what the Cardinal had said two years ago at Montreal, when he was taken to be recommending a substitution of the English for the French language as the religious speech of the French Canadians, he took occasion to point out that this was by no means his intention. "No one surely," he said at Norwich, "would desire that the influence of the French language should ever be lessened among those to whom it means so much." But a new population is

pressing into the Western provinces of Canada, which is and inevitably will continue to be English-speaking.

As then the Canadian Catholics have consecrated the language inherited from France to the preservation and development of the Catholic faith . . . so now are they called by God to consecrate another tongue, strong in its extent and influence, which for so long has been used almost exclusively in opposition to unity of faith.

This rectification, however, of a former misunderstanding was incidental, and the Cardinal concluded his Address with the expression of his desire that

this third National Catholic Congress, held in the land whence the English tongue has gone forth to the very ends of the earth, may be the means of arousing in the hearts of all our brethren throughout the world, whether they be subjects of this Empire or citizens of the great sister Commonwealth across the seas, a strong and unflinching desire and determination to do everything in their power, by prayer, by example, and by constant labour, to bring into obedience to Jesus Christ, and the teachings of His Church, all those who use as their mother tongue our ancient English speech.

As at Newcastle, the Bishop of Newport was invited to preach the sermon at the Sunday Mass, and again he used the opportunity to remind those attending the Congress of that indwelling and inworking of the Holy Ghost in the Church, the effects of which need to be steadily observed by the eye of faith in every important gathering of Catholics for Catholic works. Taking his text from the Epistle of the Sunday, "By the Spirit is given the word of wisdom; by the spirit is given the word of knowledge," the Bishop said:

We, as Catholics, possess a wisdom, and we possess a knowledge of an exquisite and special kind, and if we do not recognize this, we do ourselves the greatest injustice, and we run the risk of spoiling and wrecking our great inheritance. I have used two words that I find in this day's Epistle—Wisdom and Knowledge. Wisdom regards the highest principles of intelligence and of life; knowledge is of conduct, policy, and practice. . . It seems to me that the gift of knowledge, which comes from the Divine Spirit equally with Wisdom, and which, like Wisdom, the Kingdom of God holds and possesses at all times from that divine indwelling Spirit, concerns a gathering like this Congress, even more specifically than Wisdom. Wisdom guides the great lines of the City of God. Knowledge has for its province to form and to put in action the Catholic life of this or that section

of the kingdom-a country, a province, a diocese. We are confronted first with the solid mass of English Protestantism. We have to hold our own—which is far from easy. We have to make the Faith known by speech, by writing, and by life. methods of controversy fall out of date, we have to learn new ones. As the old errors of dogmatic heterodoxy fade out of the actuality of the day, we have to recognize the newer and more fundamental heresies of materialism, monism, and religious indifference. We have to try to understand the mysterious attractions of a philosophy far more elusive and abstract than anything that was argued against by a Challoner, a Hay, a Milner, or a Wiseman of days gone by. We have to contend for the spiritual, the immortal, and the supernatural, we have to argue for God Himself and Jesus Christ. Religions of every degree of respectability and of every colour, are studied with a deference that has for its motive to discredit the religion of Christ. We are challenged to say why we should obey in religious matters, or why we should obey in anything. We are told that all men are equal, that discontent is divine, that property is theft, and morality an affection of the nerves. All this is very different from what our fathers had to deal with. But we, like them, have to build up the temple of the Lord. . . . And the thought that should animate us is this, that we possess the divine gift of knowledge. We are helped and guided in what we say, and design, and decide, and carry out, by this communication of the spirit which St. Paul says belongs to the kingdom of which we are a part. Am I claiming too much? Is it an exaggeration to say that such a meeting is specially guided?

The Bishop, in this morning sermon, concluded by exhorting his hearers to work with confidence in the ultimate success of their cause. In a similar strain, though following a different course, Mgr. Benson, in the Sunday evening sermon, made a welcome appeal for an invigorating optimism in Catholic workers: "It was in a spirit of optimism that the Apostles so long ago set out to convert Rome. It was by optimism that Catholics would convert England."

Presumably Mgr. Benson had partly in mind the apostleship of the motor-mission, in which he has had some share, and to the consideration of which one of the two general meetings of the Congress was devoted. We may then, though this general meeting was the last of the day retings, take it here, in close proximity with the Cardinal's Address and the two sermons, especially as the Cardinal, in summing up its results, judged it impossible to exaggerate the importance of the papers and speeches of that [Monday] after-

noon. "They had brought before the meeting the distinctive feature of the Congress." The Holy Father, in his recent division of England into three ecclesiastical provinces, had wished to make better provision for extending the true knowledge of the Catholic faith to the multitudes outside its fold; and "the discussion of that afternoon was meant to bring home to them the significance of this apostolic act, and to remind them all of their duty, not only to Catholics, but to the vast number of non-Catholics to be found all over the country." The Apostolate of the Motor Chapel, which, together with the other apostolic efforts of the Catholic Missionary Society, Dr. Herbert Vaughan, the Bishop of Northampton and others described at this meeting, seems to have had a surprising success in evoking a sympathetic interest in Catholicism in some country towns of East Anglia, and even effecting conversions. The pessimists, mindful of the drift backwards of some of those who had been similarly converted in country places elsewhere by previous missionary efforts, may urge the uselessness of making converts who will quickly relapse. But the moral of past disappointments in this field is not that we should abandon the marching order of our state, "Go and teach," but that more care should be taken to tend and to consolidate these neophyte congregations. And the discussion made it clear that the Bishop and his clergy are fully aware of this necessity, and are already making preparations to meet it. At five out of the six places so successfully visited by the Motor Chapel, as Dr. Herbert Vaughan explained, permanent missions have been established and entrusted to zealous priests. These will not forget that their congregations are made up of neophytes who need a very special care. But it is for God to give the increase to all this planting and watering, and it is just this that justifies the spirit of optimism for which Mgr. Benson appealed. May we hope too that the laity, stimulated by the discussion, will do their part in helping on the good work?

When one endeavours to take stock of the work done by the Congress one is embarrassed by the wealth and varied character of the information it brought together. Most of the papers have been, or will be, published in their complete text by the Catholic press. Would that we could also look forward to their republication in a more lasting form, in an official Report of the Congress? This was tried at Leeds after the Congress of 1910, but the volume failed to find

a sufficiency of purchasers. Hence the experiment was not repeated after the Newcastle Congress of last year; nor is it likely to be repeated for the Congress just ended. Those, therefore, who desire to preserve for themselves the text of papers so informing and so certain in time to be accounted an invaluable historical record of the stages of Catholic progress in its different departments, should be careful to lay by each year the copies of the Catholic weeklies in which these Congress reports are given. In this periodical all we can do is to remark on a few points which seem to be of special interest.

To begin with the Catholic Confederation, the objects of which are "to serve as a means of intercommunication between the Catholic Federations or other Federal Bodies in each diocese, to unify and solidify Catholic action, and to enlarge the usefulness of Local Federations by suggestions in Catholic matters." This project of Catholic Confederation is not yet accomplished, indeed, there are difficulties in the way of its complete accomplishment, due to the want of homogeneity in the units which it seeks to incorporate. Still the Confederation movement has made steady progress since the last Congress, and can now number twenty-five Federal Bodies as represented on its Central Council. May it continue to progress, for it is well recognized in these days that "majorities without organization are powerless, but organized minorities are all-powerful," and this is an attempt at perfecting our organization, which, in proportion as it is successful, is likely to be of immense value to us in our future struggles for the defence of fundamental Catholic rights! The Cardinal, in his visit to this section, emphasized its nonpolitical character; it was a positive advantage to us to have Catholic adherents in more than one political party, but when our religious liberties are assailed, we should all stand together, and this organization would help us to do so; "his desire about Confederation was that it should be a movement uniting Catholics of all nationalities in this country, Catholics of all political views, and Catholics of all social positions." After discussing their own domestic problems, the Confederation joined in a unanimous protest against the Bill for dealing with the mentally deficient, which is now before Parliament.

In the Catholic Trades Unionists' Conference the Bishops have taken a very special interest. The genuine Catholic

spirit of the attendance in this section, which consisted mainly of delegates from the local branches, was conspicuous, and they welcomed with applause the announcement that the Bishops had since the last Congress given their formal approval to the Catholic Trades Unionists, and had asked the Cardinal Archbishop of Westminster to give an evidence of that approval by undertaking the office of their Ecclesiastical superior. Both the Cardinal and Archbishop Whiteside visited the section and explained to it the Catholic principles which need to be applied to labour questions if these are to be satisfactorily solved. The right to strike under certain conditions was cordially recognized; and the nature of these conditions was clearly set forth. The right of the labourer to his living wage, as taught in the Encyclical Rerum Novarum, was assumed as a first principle, but it was also claimed for capital that it too has its rights, and the truth was asserted that capital and labour being both necessary for industrial enterprise, should seek to become, not enemies, but friends, which they would be in proportion as each side welcomed the guidance of Catholic principles. It was also suggested to the Catholic Trades Unionists that their endeavour should be, in reliance on the self-convincing character of their principles, to win over to the acceptance of them the minds of their non-Catholic fellow-workmen. The work done by this section of the Congress consisted chiefly in the discussion of some resolutions of which the first was a renewed rejection of Secularist education. Since the last Congress the Catholic Trades Unionists appear to have made considerable progress in getting their Trades Unions to see that, in incorporating in their programme a resolution in favour of destroying the Voluntary Schools, they had egregiously exceeded the limits of their proper action as guardians of their trade interests. They confidently look forward to getting this obnoxious resolution expunged from their books. Another step taken at the Congress was remarkable as being-as the Secretary, Mr. T. F. Burns said-the first occasion in which they had felt called upon to declare against Socialism. "While admitting the need of nationalization of particular commodities as an act of policy," ran their resolution, which was unanimously passed, "this Conference declares against the principle of the nationalization of all the means of production, distribution, and exchange."

The Catholic Social Guild, though so recently born, has

already become an important element in our Catholic or-Its primary purpose is to bring Catholic ganization. students and workers together and enable them to study deeply, with the aid of the best sources of information, the conditions of the labour and other social problems which confront all workers for social betterment. The Study Clubs, which with this purpose the Guild is establishing wherever it can, are indeed essential for social workers, for, if they are to hope for satisfactory results, they must realize that it is with facts, not imaginations, they will have to deal, and that hence the facts must be known and known all round, so that the Fallacy of Division, now-a-days so common, may not lead them astray. At the Congress this section was a centre of eager interest. Its two meetings were held in crowded rooms, and the papers, contributed by Father T. Wright, of Hull, on the "Practical Aspect of a Catholic Social Programme," and Mr. George Milligan on "The Living Wage," were highly applauded. Father Wright took into his paper five of the six points which make up so far the programme of the Social Guild, Poor Law Reform, Catholic Citizenship, Housing Reform, School Clinics, Trades Schools, leaving the sixth point, the Living Wage, to Mr. Milligan. Both papers were on right lines, and Mr. Milligan drew a moving picture of the present intolerable condition of the poor, to the truth of which we shall all assent. He said justly that in seeking to remove this evil we must take our stand on the doctrine of the living wage, the payment of which should be the first charge on all industrial undertakings; and he did well to remind his hearers that "as the Holy Father has said, this is not a matter of freedom of choice but of simple duty." Perhaps, indeed, in assigning absolute figures for the living wage he failed to realize the complexity of the subject. If the effect of a general rise of wages should be to raise prices, it does not meet the case to say that people must learn to limit their wants so as to be prepared to pay higher prices for such commodities as they must have. If prices rise they must rise for the wage-earners as well as for others, and proportionately the purchasing power of the increased wages goes down-unless, indeed, the previous cheap prices are maintained under free-trade by importations from abroad, which would mean that the English industries, out of which the higher wages are to come, are destroyed. This consideration must not be allowed to tell

against the doctrine of the living wage, or to obscure the cruel fact that in many trades the existing wages fall outrageously short of any reasonable standard of just remunera-But it shows that the problem of fixing the scale of a living wage is more complex than at first sight appears. By what way then is the reorganization of our industrial system on the basis of the living wage, urgently as it is required. to be brought into general use? We put the question, not that it can be answered here, but to call attention to Mr. Milligan's particularly fine paper, so conspicuous for its insight into the conditions of the problem and its true Catholic spirit, which he read at the afternoon mass-meeting on the Sunday. One passage in this paper we must quote, as touching on a point which is often left out of account, but is essential to a satisfactory solution, for compulsory legislation, though it may do something, cannot do all.

Until we came back to something like the methods of the trade guilds in modern commercialism there would be unrest and rebellion amongst the men and women labourers of these lands, and rightly so. The Catholic could not be behind his Socialist neighbour in condemning injustice; but while the latter taught the unsound social doctrine of class war and trade hatreds, the Catholic must believe in the general restoration of Christian love and brotherhood, with all the obligations of justice and fair dealing that true Christianity imposes. He believed that continual intercourse between representatives of capital and representatives of labour-the joint board principle-would, though strained at first, ultimately prove to both sides their identity of interest, their fundamental unity, and in so far would approximate to the spirit of the ancient guilds. But of course there was much greed and prejudice and wrong opinion first to be swept aside, much social education to be disseminated, and the onus of this education would lie upon Catholics. The Catholic social policy was clear, and unlike the only serious rival in the field, the Socialist, it was comprehensive. It held the other world as well as a this-world view. But the Catholic policy needed to be a truly Catholic policy, understood, believed in, and practised by Catholic people. If the rich and poor, noble and lowly, ignorant and learned, of their people believed alike in the matter of social action, if they were as unanimous in the matter of Catholic principles of social action as they were in their unanimity of belief in supernatural truths, they would be a magnificent object-lesson to their separated brethren.

To the Catholic Guardians' Association, under its devoted and able administrators, we are indebted for truly wonder-

ful services rendered in the cause of the poor, since its institution not so many years back. It works quietly, but it has known how to profit in the largest measure for the good of those who come under the Poor Law, by the more generous interpretation of its Parliamentary powers which the Home Office has adopted in recent years. At the Norwich Congress, in co-operation with three other kindred Associations, the International Catholic Association for the Protection of Young Girls, the Association for the Care of Catholic Crippled Children, and the Catholic Emigration Association, it held a Child Rescue Conference. The most distinctive feature, however, of its proceedings at Norwich was its discussion of the drastic Bill for dealing with the Feebleminded. Against this assault, so fraught with dangers of various kinds to the rights and liberties of this unfortunate class, the meeting recorded a strong protest, after listening to papers by Father Vincent McNabb, O.P., and Dr. Alexander Mooney. Dr. Mooney's paper is to be found elsewhere in this number, and in view of the urgency of the subject we particularly recommend it to our readers.

The Catholic Stage Guild is the latest accession to the list of our Associations. Its object is to enable Catholic artists on tour to keep in touch with the local Catholic clergy, to ascertain without difficulty the places and houses where Mass is said, and also to band themselves together among themselves. The proportion of Catholics on the stage in this country is above the average, and more of them endeavour to fulfil their religious duties, often under very serious difficulties, than they are given credit for. They feel the dangers of their profession and are anxious to guard against them. They hope that, through the new Guild, they may be aided in this way, and also that they may get occasional relief from the monotony of their existence when on tour, by getting to know some of the local Catholics. Two good papers were read at this section, one on the Dangers of the Stage by Father Thomas Kelly, S.J., the other on Catholic Art, by Miss Mary Rorke. The Cardinal visited this section, and expressed his warm approval of their Guild.

The Catholic Women's League was as usual very much to the fore at Norwich. We have made a friendly criticism on one point in its arrangement of the Sunday afternoon massmeeting, but the papers then read were particularly instructive and should be awarded a high place among the assets of the Congress. In its two day meetings it combined with some other societies, and discussed questions regarding Voluntary Work and Catholic Emigration.

The five Associations to which we have so far referred formed a group by themselves, being all occupied with questions regarding the social condition of Catholics, especially of the poor. Others, for whose proceedings we have no space left, but whose names and programmes are given in the Congress Guide, considered under various aspects similar problems of Catholic life, spiritual or temporal. The Catholic Truth Society and the Catholic Reading Guild have for their object that production and distribution of Catholic Literature, which is of such fundamental importance for the carrying on of every department of Catholic work. They may be taken, therefore, as forming a group by themselves. objects of the Catholic Truth Society are by this time well known. Besides the production of cheap and good Catholic Literature, it strives to promote its circulation, and for the last two years, thanks to a suggestion and donation very kindly made by his Eminence, has been able to engage for this purpose the services of an active Organizing Secretary, to whose efforts a decided increase in the circulation of its tracts is due. The Catholic Reading Guild, on the other hand, confines itself to promoting the circulation of Catholic Literature, if under this heading we may include endeavours to cultivate a taste for Catholic Reading, but then it seeks to promote the circulation of Catholic Literature of all kinds, and notably the circulation of Catholic newspapers. in the literature it circulates the publications of the Catholic Truth Society engage its special attention. Thus the objects of the two Societies overlap. That, however, is gain rather than loss, though it suggests that they should be in close alliance with each other, and that this should be, the Cardinal, as President of both Societies, expressed his strong desire. Suggestions for possible modes of combined action have indeed been already made.

The Catholic Reading Guild came in for high praise at Norwich. Its recent expansion drew the congratulations of many present at the Congress, and the Cardinal told them "he was agreeably surprised at the enormous and extraordinary progress it had made during the last few months: he wished it every possible success: it seemed to be solving a problem to which his Eminent predecessor often made

allusion: they had given proofs of energy and public spirit such as had rarely been seen in the past." The two papers read at its meeting on Monday morning were by Father Wright, of Hull, and by Father Plater, S.J. They were thoroughly practical papers on the methods by which the Guild might promote its objects, Father Wright's confining itself to the reading of Catholic newspapers, and the sort of parochial organization by which this good custom could be greatly helped, and Father Plater addressing himself to expedients for the spread of other literature. Both papers

were much praised.

On Saturday morning the Catholic Truth Society discussed its own position and needs, papers being read on this subject by Father Hayden, S. J., and Mr. James Britten, the Honorary Secretary. One point brought out was the inadequate response which had been made to the appeal at Newcastle for a fund of £500 to enable the Society to carry through a sadly-needed series of anti-Rationalist publications. It is true that the number of those who have so far contributed to this fund is very small indeed, still, thanks to a few generous benefactors, it was possible to announce that £400 had been contributed within the year, so we may hope that the rest, and more than the rest, will come before long. On the Monday morning the attendance at the C.T.S. meeting listened to two admirable papers on Catholicity in East Anglia, one by Father Norbert Birt, the other by Father Bede Jarrett, O.P. Father Bede, fittingly, for the hall where they were had formerly been a church of his Order, told how the Dominicans had been in Norwich for 300 years before they were turned out, and so obtained an opportunity of setting before the Congress a picture of the attachment of the Norwich citizens to Catholicism in the days of Faith. Father Norbert, in a carefully and copiously documented essay, showed in what spirit, in the teeth of a fierce and longenduring persecution, a faithful seed of East Anglians kept the light burning from the dark days of Elizabeth to these brighter days, when, with the advent of religious freedom, Catholicism is displaying its never-failing power to renew its youth. These two historical papers, the prompt publication of which we trust we may expect, prepared the way felicitously for the general meeting in the afternoon when the Catholic Missionary Society rendered an account of its efforts for the revival of the faith in the country districts of East

Anglia. In the general meeting on the Saturday afternoon, the organization of which fell to the Catholic Truth Society, the subject chosen for discussion was Catholic Literature. Mgr. Bickerstaffe-Drew and Mr. Wilfrid Ward wrote papers on this subject, and Mr. Ambrose Willis one on the Distribution of Catholic Literature. Cardinal Newman in one place says, "When a Catholic Literature in the English tongue is spoken of as a desideratum, no reasonable person will mean by 'Catholic Works' much more than the 'works of Catholics," and we fancy that this is what was intended by those who drew up the Norwich programme; they wished to have a discussion which would take stock of the present state of the literature, religious and secular, which Catholic writers have produced, how far it extends, and how far it has or has not attained to a good literary standard. As a matter of fact both Mgr. Bickerstaffe-Drew and Mr. Wilfrid Ward understood that their assigned task was to consider whether Catholic Literature is an intelligible phrase, and if so, what is its precise meaning. The result was to raise a discussion which, if a bit academic, was interesting and educative, and well befitting a C.T.S. platform. Mgr. Bickerstaffe-Drew contended that in one sense Catholic Literature was a misnomer, unless it meant merely to designate books on Catholic subjects; but in another sense all literature that was true literature at all was Catholic. The Church, he said, had always dealt with literature in this latter fashion, " never disinheriting herself of what even heathen wisdom and beauty had left to us, and never sparing her condemnation of what was vile or untrue because it was written by a Catholic." "Apart from a specialized subject like theology there was," he thought, "no such thing as Catholic literature," but he discussed the relation of the Church to various provinces of literature, "history that was time's memory," " poetry, the golden bridge to a lovely land of higher thoughts and ideals," and "prose romance which could be an instrument for the lifting of the mind and preparing it for the reception of other more definite teaching." The Church's action towards literature, as towards the other arts, had ever been, by its benedictions and condemnations to set before literature its highest and truest ideals, and in this sense literature should look to the Catholic Church for guidance and inspiration.

Mr. Wilfrid Ward, in his stimulating paper, raised some questions which we are disappointed at not being able to dis240

cuss at length. He referred to Cardinal Newman's thoughts on English Catholic Literature, in his Idea of a University. He found them to be full of insight, but at the same time rather provoking, inasmuch as the Cardinal confines himself, directly, to "investigating what the object [English Catholic Literature] is not." Summarising, however, Newman's chief contentions, he said: "Using the term 'literature' as it is understood at a university, [Newman] maintains that English Catholic Literature ought not to be polemical or, in the disparaging sense of the term, 'sectarian'; that to engage in it is not to undertake a clerical or directly missionary work; and moreover, that no English Catholic Literature can take the place of our existing classical English Literature which is not Catholic." Mr. Ward, whilst accepting these pronouncements as "just" so far, and agreeing that "sectarianism" is incompatible with the special quality of literature, contended for a distinction in this respect between sectarianism and specialism. Sectarianism is a "quality which is fatal to the claim of any work to take its place in classical literature. . . ." To be sectarian "means that you see things only from one standpoint, and do not appreciate the other . . . and, human nature being what it is, bias and ignorance generally help to make a sectarian view quite false as well as inadequate." But specialism is a positive qualification for a writer of sound literature, and "the writings of Catholics may . . . perfectly well occupy a special field of English classical literature, a field marked out for them by the subjects in which, as Catholics, they very naturally have unusual facilities for becoming specialists; and it is perfectly possible for them to do this and yet to avoid the sectarianism which prevents books from taking their place in general literature for general readers."

Thus Mgr. Bickerstaffe-Drew and Mr. Ward are in substantial agreement that the note in English Catholic Literature which will give it, and alone can give it, droit de cité in the commonwealth of English classical literature, is the specialist knowledge of Catholicism from which it springs, and the sincerity with which it strives to give a well-based statement of the exact truth. If, however, we may venture to differ somewhat from these two competent critics, we would contend that, whilst this expresses well the aim at which Catholic writers should direct their literary efforts, it sins both by defect and excess in its assignment of the essentials of classical literature in itself, if we understand by this latter term

what the world generally understands by it. It leaves out, doubtless inadvertently, the feature which distinguishes literature from mere writing, that essential feature the nature of which Newman, in his chapter on "Literature" in his Idea of a University, expounds so lucidly, but which we must be content to define most inadequately, yet so as to indicate sufficiently what we refer to, as consisting in fine thoughts expressed in language which is itself fine just in this that it gives such complete expression to what is lucid, or striking, or beautiful in the thought expressed. On the other hand, is it true that what is "sectarian" can never hope to be accounted literature? Cardinal Bourne, in his Opening Address, quoted some words from this same paper by Cardinal Newman on Literature, in which the latter says "we may most seriously protest against the spirit which ever lives, and the tendency which ever operates, in every page of [the writings of Milton and Gibbon]; but there they are, an integral portion of English literature . . . we cannot deny their power." In other words, these works are literature, but literature saturated with sectarianism. Or take again the Lettres Provinciales. Regarded from the point of view of truthfulness, the work is not merely sectarian but fraudulent, as any competent scholar like Dr. Karl Weiss discovers at once when he examines it. Yet in its purely literary aspect it is a masterpiece, and just because it has this merit it has been able to capture honest minds, and delude them into the belief that its charges must be true because they are expressed in such an exquisite form.

We have already referred to Monday's general meeting. In the final mass-meeting attention was called to the recent and still continuing persecution in Portugal, and a resolution of protest was passed. The Cardinal also called attention to the abominable attempt to pervert young Catholic girls and others by bare-faced Souperism which is being carried on at present at Rome, with the aid of money supplied by English and American Protestants. The Roman branch of the Catholic Women's League has been asked to take this matter in hand. In acknowledging a vote of thanks, His Eminence congratulated all concerned in the organization of the Congress on their complete success; and declared that he and the Bishops would go away convinced by its proceedings of "the immense latent vitality to be found in that part of England." S. F. S.

#### Some Memories of a Mediæval Nunnery.

THE glory of mediæval convents is a by-word in these days of discussion on the position and rights of women, and interest in them is awake. Moreover they have another appeal. The crumbling walls hung with old ivy in pleasant meadow-lands stir the sense of romance of the tourist as he pictures to himself the days when the stillness was not that of sleeping fields but of nuns hushed in prayer, when the refectory-bell broke this silence and the nuns formed a long procession and wound through the now moss-grown cloisters chanting the *Miserere*, or the signal for recreation sent them merry and chattering into the walled garden that is now a mere shelter for the young of the flocks from the wind in the open meadows.

Some there may be who will welcome a few facts as to how these women lived, and the tourist of imaginative turn of mind may be glad of some definite details to weave into the fabric of his dreams.

Such is my apology for this brief record of the position of a typical mediæval nunnery—Godstow, near Oxford.

There are many documents relating to pre-Reformation convents in the Public Records office, but the deeds of Godsstow are preserved in an English cartulary, possibly the only complete English record of any monastic house. It exists in a Rawlinson MS. in the Bodleian. I shall quote freely from it, changing only the mediæval into modern English. About the year 1460:

It seemed to the understanding of the religious women that they might have out of their latin books some writing in their mother tongue whereby they might have better knowledge of their documents. Wherefore a poor brother and well willer to the good Abbess of Godstowe and to all her convent, the which are for the most part in English books well i-learned, heartily desiring the worship, profit and welfare of that devout place, the book of the register hath purposed with God's grace to make, afterhis conceit, from Latin into English sentenciously.

The first chronicle he translates tells of the foundation of the nunnery.

Edyve of Winchester, a lady of "the worthiest blood of the realm" was "fair and comely and well was with the King Almighty."

After the decease of her husband often to her came by a vision that she should go nigh to the city of Oxenford and there she should abide till the time that she see a token of the King Almighty how and what wise she should build a place to God's service. To Binsey is this Lady come . . . and one voice in a night she heard the which to her said what she should do: "Edyve, Edyve rise thee up and without abiding go ye there where the light of Heaven alighteth to the earth from the firmament and there ordain ye mynchyns (nuns) to the service of God, xxiiii of the most gentlewomen that ye can find.

Binsey, near Oxford, now the smallest of villages, lying near the upper Thames in wet fields overrun by grazing horses, played a part in the lives of several old English saints. It was here that towards the end of the ninth century St. Frideswide came to recollect herself after her stirring experiences with the armies of the Danish King who sought her hand in marriage. Dame Edyve in the twelfth century may have stayed at a little convent that St. Frideswide is reported to have founded there, more likely is it that Binsey was then the residential suburb of Oxford—the North Oxford of the day. If so no trace now remains of its former character. May one, en passant, express a pious hope that 800 years hence the North Oxford of to-day may have vanished as completely.

Edyve then went to Henry I. and between them they " communed how and in what wise they might bring this good deed to an end." Thus was Godstow founded "to the worship of God, Our Lady and St. John the Baptist," and Edyve, as was natural, was its first Abbess. This was about the

year 1130.

From the first, Godstow seems to have enjoyed royal patronage. Henry I. welcomed Edyve's proposal to build the monastery and eight years later "Alexander, Bishop of Lincoln dedified and hallowed the Church of Godstow, in the time of Edyve, abbess, there being present King Stephen and his queen Mathild, with many earls, barons, lords and bishops."

It was on this occasion that the convent was first endowed with land and other property.

Robert of Wytham grants the nuns the meads beside the church, the King grants them property in Walton Street, Oxford, he and four other benefactors grant them 100 shillings yearly, the Bishop of Lincoln gives them the toll of Banbury, the Bishop of Salisbury gives them a mill and the land around it, Reginald of St. Valerie gives them the fishing in the immediate neighbourhood of their convent. Indeed each one of the "earls, barons, lords and bishops" present gives a gift of land or money, one or two, including Prince Eustace, give money until they can get land.

It is interesting to note that not only do individual Oxford citizens make presents to them, but the citizens of Oxenford

as a whole, give them land within their walls.

One of the most interesting gifts is the grant by King Stephen of the fair of three days on the feast of St. John the Baptist. All these gifts both the Pope's Legate and King Stephen ratified. Not only this, but "the whole company of Bishops there present with one assent, one will and one voice decreed the sentence of cursing" on any one who should "take away or harm not only these gifts but any they might later possess."

Moreover the Pope's Legate Alberic "released one year of penances enjoined to all benefactors and granted an indulgence of forty days to all who with devout heart visited Godstow Church on the Nativity of St. John the Baptist, the fair day, and on Jan. 18, the feast of St. Prisca, Virgin."

Curiously enough the poor Brother who translates the Latin chronicle into English in 1460 omits this Indulgence. He could not have wished to avoid the criticism of the Wycliffites, for he translates the register, as he clearly says, for the nuns' own use.

Here then was Godstow very firmly established, and it must have been a considerable distraction to the "noble mother Edyve" to get a clear idea of all her new posses-

sions and what they would mean to her nunnery.

At the beginning of the reign of Henry II. the lord of the Manor of Godstow neighbourhood grants to the king and to his successors the patronage of Godstow in order that it may be a royal foundation "so that the foresaid abbey hereafter be had free and in the chief crown of the king as the Abbey of St. Edmund and other royal abbeys." Perhaps

Henry had expressed a desire that this should be so, anyhow there was soon to be another tie between the nunnery and the King, for fair Rosamund was buried there with great ceremony after the return of Henry from the French wars. The story of fair Rosamund was widely known in the middle ages. Along with such tales as Robin Hood, St. Hugh, and versions of the Tale of Troy, it was printed in chap-books and sold at fairs and at public booths in the streets of cities. So late indeed as the end of the seventeenth century the whole story is found in little pamphlets at the price of a penny. In these it is told with considerable literary skill and with great sympathy and taste: the King's first hearing of Rosamund from a chance remark of a courtier that "nature broke the mould after she had made her," his determination to see her and his visit to her home, Lady Clifford's anxiety, his bribery of the greedy and unscrupulous governess and the triumph of his plans through her, then the vengeance of Queen Matilda and the sorrow of the King. The author of the little pamphlet has used his material well, and emphasized with skill the contrast between the innocence of the young girl and the treachery of the King's tool, the governess.

In this connection it is interesting to learn from the Godstow register that a certain Osbert, son of Hugh, gives to Godstow a salt pit or "salina" in the following terms: "I give to Godstow my 'salina' in wichia on the petition of Sir Walter Clifford and for the welfare of the souls of his wife Margaret and his daughter Rosamund whose bodies are there buried, and with the assent of King Henry." It was King Henry who chose Godstow as the burial-place for Rosamund, and as she predeceased her mother the fact that her father chose it as the last resting-place of his wife, together with this public coupling of their names together in an appeal for prayers, shows that her family must have shared the opinion of popular tradition and found her innocent.

To revert to the question of the property owned by Godstow, it was so extensive that there are nearly 900 charters relating to it in a period of little more than 200 years. Doubtless much of it came to the nuns by way of dowries, but there are many gifts from independent well-wishers, also there are "Exchanges" and land in remote places, and land and houses turned to profit by being let out to hire. They held lands in Berkshire, Buckinghamshire, Dorsetshire, Gloucestershire, Hampshire, Lincolnshire, Northamptonshire,

Oxfordshire, Somersetshire, Sussex, Warwickshire, Wiltshire, and even Yorkshire, and in the cities of London, Oxford, Gloucester and York. In Oxford city in the twelfth century the chief landowners were St. Frideswide's Priory and Oseney Abbey, and they were already in possession when Godstow was founded, but nevertheless, the nuns acquired property in no less than seventeen parishes, including houses in Cat Street (Catherine Street) which they let to booksellers, houses in Horsemonger Street (Broad Street), extensive property outside the city walls, Walton Well Street, St. Giles' Church, a tithe of the church at Cutstow, a vanished village which lay between the Banbury Road and the Cherwell (or as it is invariably spelt in these charters "Charewell") and the toll of Banbury. Gifts other than land were chiefly in money or in fishing rights, but the Abbot of Abingdon grants the nuns "four burdens of thorns to be delivered daily," another benefactor adds to a rather imposing list of tithes and presents a pound of pepper, and another, evidently the possessor of common land, gives the Abbess the right to graze forty pigs, and Henry of St. Valerie grants to the nuns "his serf Alan his wife and his children."

Amongst the names of the donors of land, probably as dowries for daughters, are those of St. Valerie, Basset, lords of the manor of Wytham, Middleton, Lacy, Plantagenet, Derby, Zouche of Ashby, Mortimer, Chichester, Clifford,

Lovel, Herbert, and de Bohun.

A grant of land where the donor expressly states that it is given as a dowry is the following: "said William and Alice de Venuz (or Venns) gave to Godstow with two daughters to be made nuns all the land they had in Himbest (Hampshire) free of all service save that of the King." William de Venns must have been too generous, for this is the next charter in the register: "The foresaid William borrowed iiii mark of silver of the church of Godstow the same year that the strife was between King Henry II. and the Cardinals that were sent from Rome to reconcile Thomas the Archbishop with the foresaid King." A curious way of dating a document! (A mark was 13s. 4d.).

The nuns possessed till about 1330 a house in St. Giles' called Margaret Hall. There is no record of what it was used for, possibly as a study-house for the younger members of their community.

The privileges granted to Godstow in the spiritual sphere

were by no means inconsiderable. The nuns "need not entertain the Archdeacon on his tour of visitation, their church may have in it oil, chrism and holy oil, also oil of sick folk without any payment whatever." The abbess may "withdraw her chaplain from the jurisdiction of archdeacon and rural dean and other ministers of them," and "if they will do frowardly the abbess may correct them or put them away and elect another. The abbess is also to have cure and charge of her nuns without citation of the bishop or archdeacon." There is a marginal note in the register here, "Mark well this point." To continue: "And when the abbess is dead the nuns must choose another of the same convent as God inspireth them." The Bishop adds here a curse on all infringing these privileges.

The nuns were not infrequently mixed up in litigation, and seem to have been as a rule successful in their suits.

More than once the question at issue has to do with chantries, endowed altars where Mass and the Office of the Dead were to be said *in perpetuum* for the donor's soul.

On May 1, 1313, the Abbess of Godstow brings an action against a priest, Robert of Dinton, for not performing his chantry duties in the chapel of Ford. The proceedings are held in Dinton Manor. In 1356, proceedings are instituted in the King's Court against Thomas Malet for the same offence. In 1374 the Bishop of Lincoln grants a charter to the men and women living in the town of Ford to appoint and pay the chaplain of Ford Chapel themselves. They would then have the right of seeing that he said Mass regularly.

This looks as if the nuns had turned a deaf ear to the requests of the people that they should call the chaplain to account for the neglect of his duties, but perhaps they let the people appeal from them to the king because they wished to transfer the control to those who, as they lived close by, could exercise it more effectually,

Chaucer tells us that his good "Poor Parson" was not one to seek chantries, and Piers Plowman speaks slightingly of chantry priests. It looks as though they were right in their estimate of them.

Robert of Dinton contends in the suit urged against him that he did not fulfil his holy duties because his living was too poor. This excuse the court scorned. An instance of chantry revenues is this: in 1176 a charter of the Archdeacou of Chichester granting a chantry in Bloxham Church

gives to Robert of Porchester, the first chantry priest, "the altar with the offerings belonging to the altar and the tithe of flax and the small tithe of silver." This last named is the tithe paid on the increase of cattle, a halfpenny for a

lamb and a penny for a calf.

The endowment of the altar was usually the gift of some nobleman and varied in each individual case. The tithes paid by the parishioners were alleged in a statement by the neighbouring farmers and burghers as supporting their claim to be allowed to use the chantry as a parish church. Thus when the people of Ford were given the right to pay the chantry priest, they are only in truth given the control of their own money, which had been deflected to Godstow and given through the intermediary of the nuns to the chaplain.

In remote districts or in places where there was already a parish church the emoluments of the priest would be from the endowment alone, also the possibility of neglect of duty would be greater. It was of such a chantry that Chaucer was

probably thinking.

The nuns had other questions to be solved by litigation. In 1235 there was a Papal Commission to investigate the claim by the nuns of Godstow to certain tithes from Wycombe Church which they asserted to have been withheld, and somewhat later another Papal Commission to settle their claim to tithes from the Abbot of Bec. In both cases Godstow was successful.

The Abbesses of Godstow must have been pre-eminently women of great executive ability, and in a proper sense, women of the world. The documents relating to their property as well as those which embody the proceedings of their lawsuits involve many intricate points of law, and nowhere is there the smallest indication of the nuns being imposed upon.

Always do they seem to have the keenest appreciation of their rights and the clearest knowledge of what would constitute an infringement of them. Moreover, they do not bury their talent in a napkin, they let their houses, farms and land advantageously and see that their tenants pay their rents. One Abbess with the lease of a piece of land, demands only a rose paid yearly as rent, another revokes this charter, makes a new agreement and includes in it an assertion of her right to distrain. But of course we do not know what had transpired in the meantime between the lessee and the nuns.

It must have been hard for an Abbess to be recollected when she had to decide questions of rent, tithes, market-rates, roofing, tillage, toll of bridges, and rights of way, when she had the right of appointing or dismissing chantry priests in distant parishes on her sole authority, to be responsible for their good behaviour, to provide for their proper housing, when she was consulted by neighbouring Bishops and Archdeacons as to the spiritual needs of the people in parishes, often far distant, where she owned lands.

This quotation is from a "covenant" between an Abbess

of Godstow and a vicar of Wycombe.

After deciding many questions as to repairing in the church, its probable cost, the finding of the materials and transport of them she continues:

And the foresaid John (parson) and Robert (vicar) must find one chaplain with their own costs to sing daily in the church of Wycomb. And the said John and Robert should pay every year during the foresaid term iiii marks to the Abbess and convent of Godstow the which were especially assigned, that is to say to pay at the feast of all Saints. And iiii shillingsworth of cakes specially assigned to the foresaid Abbess and convent that is to say to be paid on the feast of St. James. And that the Abbess in her coming shall have hospitality on her round of visitation. And the said John and Robert should as good husbands sow the lands to be sown and deliver them sown into the hands of the said Abbess and convent, and they should satisfy to the said Abbess and convent of the residue of the seed. And the said John and Robert should make and carry those said cakes at their own costs.

She adds that if the said John and Robert are a month behindhand with these rents and offerings she will distrain. There is a polite conciliatoriness in this which is rather out of place in so exacting an agreement, but for the most part the documents of the register are direct and straightforward, and do not show an insistence on trifling gains; there is nothing mean or petty about them, which makes one sure that these mediæval Abbesses were wide of outlook and deeply spiritual, and so avoided the snare of confounding the glory of God with the material prosperity of their convents.

Along with the register, probably by accident, we find paraphrases of the *Pater Noster*, the *Ave*, the Creed, and a rhyming Calendar of Saints' days. They are less good from a literary point of view than many contemporary productions

of a similar nature, but in the places where thought can free itself from the exigencies of the form, they breathe the intensity of the Middle Ages and in places are touched with its mysticism.

In the Rhyming Calendar for Feb. 14th, we find:

Feb. 14. I hope & trust & wish for to learn
After these valentines their metre
I love them all well both old and new.
O a true Valentine is our Lord to me
All His Body on the Cross He spread
And for that my soul His spouse should be.

One is glad to learn that the authoress of the Calendar appreciated the lyrics of her time. Any love-lyric was often called a valentine, such for instance as the well-known:

Lenten ys come with love to toune With blosmen & with briddes roune That all this blisse bryngeth Dayes eyes in the dales Notes suete of nyhtegales Each fowl song singeth.

(It must have been a delicious town to be so glorified by spring.)

The Godstow authoress is much handicapped by the necessity of fitting in as many names of Saints as possible.

Her use of the word "dance" is strange, and in places infelicitous in view of modern associations.

On Sept. 5th she prays:

Let us then dance with holy St. Gile In Heaven on high after this little while,

and again in

Nov. 26. Give me thy blessed hand St. Lyne the Pope Help me to dance in thy hallowed cope With St. Saturn the martyr full true Pray for us then Apostle St. Andrew.

The verse of Oct. 15th—21st is interesting as showing the cult of St. Frideswide, and contains the often-used mediæval figure of the rider and the steed.

Oct. 15. Teach me the way glorious St. Wolfran
To Michel in the Mount I would ride
Flesh is my horse soul is the man
I pray thee St. Luke be thou my guide

,, 19. Help me gentle virgin St. Frideswide One of the flourrs here of England With all holy Virgins eleven thousand.

But in spite of her difficult, almost preposterous task, the authoress of the calendar gives us a glimpse here and there of her real desire for holiness and her real earnestness and singleness of soul. In fact, the distortion of the verses to fit in the Saints' names, ludicrous though it be in places, cannot obliterate their prayerful quality.

The nuns at Godstow, according to the poor Brother, had

adopted the Rule of St. Benedict.

Perhaps a few extracts from a contemporary version of this Rule would help to complete the picture of these nuns' life.

A word, by way of digression, about the old versions of the Rule of St. Benedict. It was written in 516 by St. Benedict, a translation was made by Ethelwold in 960, of which eleven well-known versions remain to us. The MSS. are to be found at the British Museum, Oxford, and Cam-There is also one at Wells Cathedral. that eleven copies in different dialects of the same thing have survived proves how well-known and how much used the Rule must have been in the Middle Ages. A fact to which history amply testifies.

In the various copies of the Rule the masculine and feminine pronouns are used without any change of context.

In all provision is made for the prioress (or prior) to have authority over the rest, but much space is devoted to the qualities she (or he) must possess.

In a metrical northern version, (Cotton MS. Vespasian A. 25. British Museum) where the prevailing pronoun is "she" it is quaintly put:

She must be

Chaste & sober meek & mild Of bearing buxom as a child Sin & vices shall she hate And love her sisters early & late.

Apparently the younger inmates of the convent quite often went out with the permission of the prioress, since we read that they must not talk about their journeys when they get back to the convent. Their position was not quite analogous to that of the girl in the modern convent school, for they had to follow a modified form of the Rule, they were in fact children postulants. Probably the two daughters of the Venn family, mentioned above, were such. Young maidens as these were were to be called "Damsel" by the older nuns, and they must call their elders "Madame" and the Prioress "lady." We are glad to learn that they need not be beaten if they will listen to words.

Each nun had to take a turn in the kitchen. The provision for the daily meal is as follows in the metrical version already quoted. There must be

Every day ii manners of meat
And too if the convent suffer it may
ii manners of potage every day
If they have apples or other thing
Ordained of their own growing
Then shall they of it make use and count
Unto each one the same amount.
To every lady suffice it may
A pound of bread upon each day
Softly shall they taste and fair
Of drink that may their heads impair
As mighty wine or noble ale
And less measure in everything
Shall be used to children young.

It was not good to be a child in those days!

On coming into a convent and being "ordained" after twelve months' probation an adult woman must give all her property either to the poor or to the convent.

It is a popular delusion that religious must necessarily give up their money to their own convent. However, perhaps it amounted to the same thing, for we are told

A prioress ought to be pressed [ready]
For to receive every good quest
And with all her might them merry make
Sovereingly for God's sake
Namely them that are pilgrims known
And the poor who have nothing of their own.

The Prioress must bow to them humbly, give them the kiss of peace, treat them honourably, feed them and wash their feet. Moreover she must

> look that their beds arranged have been With litter of larch and clothes clean.

She must also assign such servants to them as she knows will serve them gladly.

It is probable that all but the very old nuns took part in the work of the fields, for convent meal-times are to be changed at hay and harvest-time. Also the nuns must have a garden large enough to include the well and the vegetable garden.

At Godstow instead of a well they had an elaborate reservoir. The water came by conduits from the Berkshire Hills. Recent investigations have shown that in places the water pipes must have passed *under* the Thames, a difficult achievement, as their laying would necessitate damming and diverting the stream, where the river is broad and the current both full and strong. But the Godstow nuns were rich, as all their records show, and could command the services, if necessary, of a vast crowd of henchmen.

But of all the memories of Godstow in its days of glory, perhaps the only one really worth having is the quaint, illiterate, and in places ludicrous, *Rhyming Calendar of Saints*.

MARY SEGAR.

### Gracechurch Papers.

#### CHRISTMAS CROSSES.

ONE day, during our first year at Gracechurch, while we still lived in Watergate, Mrs. Hornskull appeared at our sittingroom door, diffusing, as was her wont, an atmosphere of soft soap and moisture: for her daylight hours were mostly spent in washing something. Her nature was rather irascible than excitable, but to-day she really was indulging in a certain grim elation.

"As sure as there's two sixpences in a shilling," she announced, "Miss Galt o' Whitehouse is comin' to pay you a call, Ma'am. There's the Whitehouse carriage and pear" (I followed her eyes to the window and, sure enough, there was a large carriage out in the street, though I saw no pair) "and it's stopped by our door. Ah! didn't I tell you? There's our knocker. Drat them footmen: they knock a sight noisier nor quality."

Much as she would have preferred to stay and enlighten us concerning the wealth and importance of Miss Galt of Whitehouse, Mrs. Hornskull had to defer that duty-she held it more than a pleasure-and go to the front door.

Through the window I could see Miss Galt, sitting alone in a very roomy landau with her back to the horses: meanwhile Mrs. Hornskull and the footman were in audible parley -for the passage was short, and she had left our door ajar.

" Does Mrs. Ayscough live here?"

"No." (loudly and firmly: loudly because the footman " put her back up ": firmly because a principle was involved.)

"Oh! They said this was the house. Can you tell me,

please, which is her number?"

Mrs. Hornskull was prepared for aggression and ready to resent it: no street in Gracechurch had numbers: the numbering of houses she esteemed a London fashion, and the footman was probably a London young man: of London she entirely disapproved, as a town superficially scrubbed and of correspondingly defective morality.

"She aint got no number, the lady haven't. She lodges

here."

"Oh! Is she at home?"

"I'm at home: she's in."

The footman (who came from Graceminster and had never been to London in his life) reported at the carriage door, and Miss Galt came in. Mrs. Hornskull led her to our door, making a *castanetty* noise with her feet on the stone floor of the passage: for when not in bed she was always mounted on clogs, or pattens, as they are called out of Gracechurch.

"Mrs. Ayscough's parlour," she announced, and withdrew to the steamy regions where she cultivated her three theological virtues of scrubbing, washing and rinsing.

Miss Galt was tall, and what used to be called elegant. She had been lovely as a very young girl, and was still something more than pretty: I suppose she was then about thirty. She moved gracefully, and had a sort of beauty manners without being in the least affected. Her dress suited her, and was rather more picturesque than the fashion of 1865 warranted: it was not at all "smart," neither was it altogether simple, but had a certain subdued richness: the lace she wore was old and very costly, her silks were of what was then called a "sad" colour, but soft in tone and texture, and of a cut special to herself: there was something half-quakerish about it-but suggestive of a quakeress who knew that she was comely, and did not choose to look merely odd, but did not mind looking a little prim. In her hand she carried a great bunch of flowers, rare and lovely hot-house flowers, and they seemed part of her costume, though they were really a present for my mother.

They served her for introduction: they had not greeted each other before she could see that flowers were my mother's delight and passion. Over that bouquet the two women became intimate in as many minutes.

Camilla (to my mother she soon became Camilla, though not on that day) handed over the lovely creatures—God's creatures have not all legs—as tenderly as if they had been so many pretty children to whom she was quite sure my mother would be kind: and they talked about them, and smiled over them, and made much of them, just as you have

seen women doing when actual children are being worshipped by them. Camilla Galt was a person with an "atmosphere" of her own, and while she was in our small and ugly parlour she gave a sort of distinction to it: a distinction that was very distinctive too: somewhat serious, rather subdued, a little pensive. For she had had her story—a romance, and not a prosperous one.

In those days, long before our famous Gracechurch Mission, she was the only lady who went about regularly and constantly among the poor people: and she was generous and sympathetic, pitifully tender-hearted, and entirely silent as to her alms and her charity: but I doubt if the poor people ever cared for her as much as they cared for Mrs. Grace.

" Mrs. Grace was so free."

Free, in that sense, was a Gracechurch word, and meant nothing to do with giving—though Mrs. Grace was as openhanded as she was open-mouthed. Mrs. Grace was not subdued: her voice made one think of open windows and fresh air, healthy breezes, and big, sunny, smiling flowers. When she spoke to a poor person her voice was not modulated: its tone was half jocular, as if she found her fellow-creatures rather good fun, and knew that they must find her good company—as they did, prosperous or poverty-pinched: not that I think the pinch of Gracechurch poverty was often very sharp.

If anyone was an incorrigible beggar Mrs. Grace chaffed, and refused to be moved, but gave what was wanted all the same: Camilla had scruples. To give to one who did not really need seemed to her a robbery of someone in greater stress: and she hesitated—no doubt she too succumbed in nine cases out of ten, but she hesitated first: and it was not counted to her, in our back streets, for righteousness.

And, I think, Camilla dressed more plainly, a shade more primly, when visiting the poor: old and almost shabby garments of meek fashion seemed to her more suitable when going among those who could only afford to wear what was old and shabby. The contrast of prosperity and indigence she shrank from accentuating. Mrs. Grace never set out on an afternoon's deliberate visiting of the poor: she dropped in haphazard for some special purpose, or because some open door suggested a visit—and, if she thought of it at all, concluded that old Betty Perkins might like to see pretty clothes, and enjoy the look of prosperity if she had not much of it

herself. And Betty did. Miss Galt might leave Betty repentant, but Mrs. Grace left her chuckling and gratified. Whether the old woman stood most in need of repentance or cheerfulness must be left to clearer eyes than ours: we most of us need both: and perhaps that was why those clear eyes sent Betty both.

Camilla and Mrs. Grace were fast friends. Until my mother cropped up I think Mrs. Grace was the only real friend Camilla had. It was from Mrs. Grace that my mother, in due time, heard the story of Camilla's romance.

Only a few days after Miss Galt's visit we went to luncheon at Whitehouse: and I naturally remember all about it, as I had never been out to luncheon before. The Whitehouse landau come for us about twelve, and Mrs. Hornskull watched our departure with stony glee. She ascribed it all to herself -though her cleanliness, and other merits, had never procured an invitation to lunch at Whitehouse for our predecessor in the lodgings, a sickly young exciseman, who had left his daguerreotype on our mantelpiece: a speaking likeness, doubtless, though you could see nothing unless you held him sideways in a certain light, and then only that he wore spectacles and a spacious smile-"from ear to ear" as my mother frankly avowed. "from 'ere to there you might say," Mrs. Hornskull admitted with equal frankness. "But he hadn't much to smile at, Mr. Bowker hadn't, being in a decline and only five and twenty like his mother before him and his sister as married Rev. Stamlin the Methodist parson: he cuffed [coughed] so's some would ha' raised the rent on him o' nights-through the dog-licences and what not rain snow or shine. But I doubt he's in Abraham's bozum, though Liverpool was the last I heard."

I do not think I had ever been driven in a carriage and pair before, and I liked it as much as Dr. Johnson used. The drive was not, however, long, for Whitehouse is not more than a mile and a half out of Gracechurch; and it was all familiar ground till we turned in at the lodge gates. We passed by the lake, with the gardens of Gracechurch House on our right, and their well-timbered fields not unlike a park. Then, on the other side was the real park of Wymering House, where Mrs. Wymering lived in dowager state, with the young but remarkably stout squire. Whitehouse stood in a sort of smallish park of its own, with good trees but no deer—only some Scotch cattle of truculent appearance. The house

was really a large villa, though that word is so misused in England that to say so may give an inadequate idea of its size and quality. It had been built about the beginning of George III.'s reign on the site of an older house-for the gardens and shrubberies were much older, and were both large and beautiful. There were two large halls, and we went first into a big room with an odd but fascinating paper -all painted by hand and never repeating itself: it represented a limitless classic garden, with temples, triumphal arches, marble bridges and pleasure houses; fountains, canals, tanks with marble balustrades; and groups of Greek ladies and gentlemen, all young, cheerful, and perfectly self-Some of them were swinging in swings made of flowers, others were sauntering through sunny glades—others were catching golden fishes, or idling in boats on the very The furniture of this room-and of all the house blue water. -would have driven a collector now-a-days mad with envy.

Out of it a very large drawing-room opened, and across the hall was the dining-room, also very spacious, and hung with quite splendid Flemish tapestry—designed by Van Ostade, I should guess. But we lunched in the library, not much smaller than the other rooms, and lined to the ceiling with books in handsome eighteenth-century bindings. There we were introduced to Mr. Galt, Miss Jasmine Galt, and Mr. Lancelot Galt. Camilla's father was an old man, with a white head, and coldly fiery eyes: he was very courteous to my mother, and, as he knew all about Natural History, they soon got on very well on that occasion and ever afterwards. But he rather frightened me, and I think he was used to alarming weak persons and did not dislike it.

He had bought the Whitehouse estate about thirty years before the date of our first visit, from a family called White; and had not paid too much for it. For a couple of thousand acres of good land, rich pasture and woodland, a very pretty lake called White Mere, the big house, and all its furniture, tapestry and books, and a cellar of wine worth five hundred

pounds he had given £10,000!

Mrs. Galt was long dead, and Camilla and Jasmine had grown up very much alone: Rentshire squires, in those days, --perhaps still—being very exclusive, and not inclined to open their doors promptly to a North of Ireland Scotchman who had grown rich in the most indefensible fashion—by

means of railway shares, and who was a Radical of fluent

tongue and pen.

Jasmine Galt was not in the least like her sister: she was five years younger, and had already white hair, handsome features of a decisive cast, a clever, hard mouth and chin, and alert, penetrating eyes of an unrestrained capacity for seeing the weak points in things and people. Her hair was cut short and brushed back, reaching not much below the nape of her neck: by day she always wore a short skirt of rough grey frieze, a leathern belt, and a "Garibaldi" indoors and a mannish cloth jacket out of doors. Her boots were shooting boots, and her hard linen collar was fastened with a silver brooch—the only "ornament" she ever condescended to—representing a greyhound's head. Her tastes were for shooting, coursing, riding to hounds, and training greyhounds. I daresay Mr. Galt kept a "whip" for his hounds, but the man was only Jasmine's understudy.

The two sisters had not a taste on earth—or above it—in common: but they were fond of each other and lived amicably together, that is in the same house. His younger daughter was Mr. Galt's companion, and, as was supposed,

his political accomplice.

Lancelot Galt had been the old man's pride, and was now his special irritation. He did not care much for Radical politics—only just enough to prevent his being popular with the Tory squires around and their sons: nor was he horsey, or doggy. He had leaned towards literature and scholastic achievements, and his father had passed the word that he was to be distinguished in letters and classical lore. At Rugby—Mr. Galt would not hear of Eton—he had done well: and his father was content. At Oxford he had really done well, too, and had passed with honours, but not the very highest: and Mr. Galt would not be content with less. Poor Lancelot came home, disappointed on his own account, but knowing that he had done better than nine hundred and ninety-nine young men out of every thousand of his year: his father received him, as if he had failed altogether and ignominiously.

Lancelot's consoler was his elder sister: but her consolation, gentle and sweet as it was, was never quite sufficient.

In our last paper we spoke of Christmas, our first Christmas at Gracechurch: and that Christmas Day was rendered memorable in Gracechurch annals by a certain tremendous action of Mr. Galt's.

Between him and the Rector of Gracechurch there was for some reason always a state of armed truce-two reasons I know of: the Rector was not a vehement Tory, but he did dislike vehement Radicals; and Mr. Galt could not away with a Puseyite. Of the Rector's Puseyism we will not speak here; it was so mild that the modern ritualist would altogether despise it: nevertheless he did hold "High" doctrines-heard confessions (or let us say one parishioner's confessions), believed in sacraments and apostolical succession, and recognized "Saints Days"-such as Corpus Christi, that had its place in the Prayer Book Calendar, but was a feast horribly obnoxious to Mr. Galt. It was chiefly at the Board of Guardians that Mr. Galt and his parish clergyman met-and struggled: not it may seem a very favourable ground for theological disputes. But Mr. Galt could smell Popery where few would have suspected it. For instance: the boys in our workhouse had, ever since collars had been allowed them by the Board, worn those collars buttoned behind, to mark, I suppose, their defective citizenship as paupers. It gave them something the air of a set of future ecclesiastics who had only got as far as their necks in ecclesiasticism. The Rector proposed, in Board Meeting, that the collars might as well be buttoned in front, as it would cost ratepayers no more, and look less ridiculous.

Mr. Galt was up in arms and long and fiercely spake he: it was, he averred, the thin end of the wedge, of that wedge whose thick end was Rome.

To a gentleman of this habit of mind it is obvious that the rumour of special Christmas decorations of the church would come fraught with the darkest suspicion. Holly and ivy around the pillars he did not resent: mistletoe he would have thought a neat and timely addition to the evergreens. But word crept round that somewhere there was to be a cross! Certain youngish ladies had been given the pulpit for their sphere of operation: and somehow it took wind that they proposed a cross of holly and variegated ivy on the front panel. A bird of the air carried the matter—a jackdaw, perhaps; they had boxes for them to build in, in the trees round Whitehouse. The jackdaw flew back to Gracechurch with the tidings that if a cross was to appear on that pulpit Mr. Galt would do something tremendous.

The youngish ladies (the oldest could not then have been more than fifty) fled to the Rector, and pleaded the soft impeachment. There was to have been a cross: they had made it: had they better reverently burn it? The Rector said, No: as they had intended to place it there, let it go there. And it went. And Mr. Galt came. He came in semi-state: accompanied (as Court Circulars say) by Miss Jasmine, and attended by Miss Galt and Lancelot. The two last-named looked thoroughly miserable: Miss Jasmine, on whose arm her father leaned, looked stern, and felt (one suspects) uneasy. She liked Puseyism as little as her father, but she hated a fuss.

The Whitehouse party entered almost late, at the last moment: when the Rector was at the point of saying "When the wicked man . . ." as soon as the carol should be ended.

The Gracechurch House party already filled the front seat on each side, Mrs. Grace, as was her habit, carrying a nosegay, innocent there—if it had been upon the altar Mr. Galt would have protested bitterly. The second seat at the right-hand side was the Wheatly Park "pew" (we had not really any pews left but open sittings) and Mrs. Wymering, short-sighted and agog, for rumour had crept across the lake too, was fidgetty, and armed with gleaming pince-nez: young Squire Wymering was stoutly alert, not desiring mischief but willing to be amused by it, as it was none of his brewing.

The Whitehouse seat was in the same line: we sat in the

Rectory pew next behind.

Being Christmas, we began with a hymn, an extra one, and the choir was singing "Peace on earth and mercy mild" when the Galt family entered. Mr. Galt "wore" (as Miss Mildstone put it) a crutch, and it clattered as he walked in. His uncrutched side Miss Jasmine supported. They filed into their seat: Miss Galt first, who knelt: Lancelot next, who compounded—propping forward towards the book-rest: "on his hunkers" as the Scotch say—which Mr. Birrell knows he has no right to translate "on his knees": then Mr. Galt, who devoutly peered into his hat: and finally poor Miss Jasmine with the crutch to dispose of.

Her father gave her time: he had carefully ignored the pulpit thus far: not until his Christmas prayer for peace was safely bestowed in the crown of his hat did he suffer his eyes to raise themselves: and then they were lifted slowly, with dramatic unsuspicion, till, till, till they reached the front of the pulpit (partially but not sufficiently obscured by Miss

Tatten's niddle-noddling bonnet): and then they descried, in all its horror, the flat, not strictly artistic, cross, of single holly and ivy leaves, stitched down upon brown paper. Flatly it was a cross: and a cross in a Christian church was what

Mr. Galt never had put up with, and never would.

He sat erect; he leant forward: he adjusted, with fell deliberation and steady, withered hand, his gold-rimmed spectacles: he stared, he glared; and he removed his glasses, wiping them scrupulously before returning them to their case, as fain to rub out of them the terrible pollution they had transmitted to his cold, angry blue eyes. Then-it would be a levity to say he nudged Miss Jasmine: but his elbow sought her ribs, and he arose, to much more than his full height: to the chill and frozen altitudes from which Poperv can be scowled down upon. Miss Jasmine arose too, sternly impassive, and gave her left arm, grasping the crutch till, in mid-aisle, it could be fitted under her father's armpit. Lancelot trickled feebly after; Miss Galt, with a painful glow upon her gentle face, brought up the rear-and the Whitehouse party filed out. They had to pass close by the reading-desk -for at morning service the clergyman read from a desk parallel with lectern and pulpit, at the top of the body of the church, and not from a stall in the chancel.

The free-seats filled all the space under the tower, between reading-desk and choir, and every old woman in them was able, during the rest of that Christmas-morning service, to make up her own description of Mr. Galt's looks. His face was as pale as pleath: as red as a turkey-cock (red turkey-cocks are not common in farmyards): he looked, according to Mrs. Plox, who was a Wesleyan on Sundays, and came to church only on feasts when loaves were distributed, like the Avenging Angel: he looked, said Mrs. Glubbin, who sat next to her (so great a difference can a small angle make) like Beelzebub. But all agreed that Miss Galt looked fit to drop, and needed someone's arm to lean on much more than her father.

From that day to his death Mr. Galt never "worshipped" in Gracechurch Church again: Lancelot and his elder sister re-appeared on the next Sunday—though the cross was still on the pulpit: but Miss Jasmine escorted their father to Welshchurch every Sunday during the rest of Mr. Galt's life. The odd part of this was that Welshchurch was really Ritualistic, for 1865: there the clergyman had crosses on his stole,

which varied in colour with the season, and matched the chalice-veil. There were flowers on the altar, and banners with crosses of several kinds; and the vicar crossed himself undisguisedly at the end of the Creed, and made a cross in the air while reading the absolution—to the untheological mind it might seem that Mr. Galt had crutched himself out of the frying-pan into the fire. But Mr. Galt's theology was subtle if not refined, and he caused it to be noted that Welshchurch was not his parish: the goings on there lay not on his conscience as a parishioner: his presence condoned nothing, while his absence from the church that was his own must be a continual protest.

Miss Beech, unable to grasp so abstract a principle, was inclined to think that the *number* of crosses at Welshchurch somehow rendered them less objectionable. "In his own pew," she said, "I observed, one week-day when I was showing our church to a visitor, there is a red carpet all over little crosses, turn and turn about with floor de lees, in a dimond pattern. He must have noticed them—but being such a many, I suppose he didn't mind."

"Perhaps," suggested the caustic Miss Dray, "he doesn't mind them underfoot. Even Turks don't object to crosses—to stamp on."

JOHN AYSCOUGH.

## The Care of the Feeble-Minded.1

AFTER a long and thorough investigation into the question of the feeble-minded among the population of this country, an inquiry which endeavoured to estimate their number, the conditions under which they live, the evils which surround their condition,—evils to which they themselves are subject and the evils of which they themselves are the cause; which furthermore sought to discover the circumstances which surround their birth and give rise to their unfortunate and pitiable state, the Commission of Investigation furnished a long and interesting report which is the basis of the legislative proposals that are now before Parliament with a view to dealing, in a large and comprehensive way, with the whole question.

The Mental Deficiency Bill raises a series of most important problems; problems which in their very nature call for the most serious consideration on our part. On our part, for as Catholics we are deeply concerned not merely because these proposals are certain to touch the afflicted of our own Faith, but also and particularly because they involve moral considerations upon which the Church is bound to sit in judgment.

It might be anticipated that as a medical man I should approach the question from my particular point of view, and undoubtedly what I have to say is certain to be influenced by my training and experience. But I find it impossible so to limit my consideration, for it is obvious on the most superficial survey that the problem is one that is, at basis, neither medical, social, political nor economic; that it is, for the Catholic, essentially a moral problem. It is a specific question in the exercise of charity, it raises definite issues in the sphere of Justice, and it is only by keeping these two fundamental principles of Justice and Charity before us that we shall be able to define satisfactorily our own position in the matter.

<sup>&</sup>lt;sup>1</sup> Paper read at the Norwich Catholic Congress before the Catholic Guardians' Association.

Here we have a large number of fellow-creatures who claim our consideration and our pity because they are infirm, with that dreadful infirmity which disturbs the free play of the powers of the soul because the machinery through which the spiritual and intellectual activities of the human being find their expression is damaged or ill developed.

To come to their relief is an imperative duty. It falls upon us both as individuals and as members of the society in which these afflicted beings are found. Yet it is a duty which has hitherto been shirked or discharged in the most slovenly, inconsequent, and inefficient manner. This is an undeniable fact, proved to the hilt by the evidence submitted and summarized in the Report of the Commission. I know of no more appallingly painful reading than this report affords. We may plead that up to now we were ignorant of the real state of affairs. That excuse will save us no longer. We have now full knowledge of the state of the case, and it is an imperative and unavoidable duty for us to take our share in remedying the terrible evils that have been disclosed.

It is true that these evils constitute a danger to society; it is true that they represent a great economic waste; but these considerations, grave as they are, must be reckoned light in comparison with the claims on our pity of the feebleminded themselves. It is because so many of God's poor creatures are beaten about, bruised and damaged in the rough struggle around them for which they are so ill equipped; because they are denied the special care and the special surroundings that alone can make life anything else than a heavy burden to them, that we are called upon to succour them. It is on their account, it is for them, for their helplessness and need that we must act. We must come to their aid because they are our brethren, more than because they are a danger to society, or an economic burden, or a problem in We must come to their assistance because Divine Charity compels us. I lay stress upon this point, for it is the Catholic point of view. So many people are urging what I may call the sociological view, setting the community above the individual, treating the collective good as the supreme test of social action; so many are inclined to ignore the rights of the individual and to exalt the authority of the State, that we Catholics must lay down as our first principle in this matter that the claims and rights of the individual must take paramount rank in any settlement that is to be made.

What then are the facts upon which we must act? First of all there are the numbers affected; then the condition in which the feeble-minded are found, the evils to which they are exposed, the evils of which they are the occasion, and, finally, the causes and circumstances which lead to their condition. In a short paper, I can only give a suggestion, an outline of these facts, but I think the outline will be definite

enough to be convincing.

As a preliminary let me specify by way of definition what is understood by mental deficiency, for the term has been used rather vaguely, and in the defect of precise definition may be very misleading. I think then it is best to take the description agreed upon by the Royal College of Physicians, as it sets forth with tolerable (but not entire) accuracy the mental state of those with whom we are concerned. Let us exclude at once all those who are the victims of such unsoundness of mind as warrants their treatment and detention as lunatics; since for these the Lunacy Acts make provision of a sort. This leaves a residue who may be placed in three large groups, viz.:

(1) Idiots.

(2) Imbeciles.

(3) The feeble-minded.

The condition of these classes of persons is thus set out.

(1) The idiot is a person who is "so deeply defective in mind from birth or from an early age that he is unable to guard himself against common physical danger."

(2) The imbecile is "one who, by reason of mental defect existing from birth or from an early age, is incapable of earning his own living, but is capable of guarding himself

against common physical dangers."

(3) A feeble-minded person is one who "is capable of earning a living in favourable circumstances but is incapable from mental defect existing from birth or from an early age (a) of competing on equal terms with his normal fellows, or (b) of managing himself or his affairs with ordinary prudence."

There are subdivisions and varieties of these classes, but for the purposes of this paper it is not necessary to enter into details; these three main divisions will serve our purpose. I only deem it further necessary to quote from Dr. Lapage the important observation that "in all definitions of these conditions the lifelong and incurable character of the mental affliction must be emphasized in order to distinguish it from (1) temporary mental affections, and from (2) backwardness or retarded mental development which is due to adverse factors in infancy or childhood. Temporary insanity may be cured and a backward child may be brought up to the normal level by suitable treatment, but a mentally deficient child, though amenable to treatment and training to some extent, can never be rendered normal." 1

Bearing these definitions in mind, it has been estimated that \$\.46\%\$ of the population come under them, that is to say it is estimated that there are \$149,628\$ mentally infirm and defective persons in England and Wales. Of this number, a proportion are dealt with in various asylums, homes, &c., but the Commissioners estimate that 66,509 or \$44\frac{1}{2}\%\$ of the whole number are "at present urgently in need of provision, either in their own interest or for the public safety." This number includes only "such cases as were improperly, unsuitably, or unkindly cared for, or who by reason of particular habits and characteristics are a source of danger to the community in which they live."

What these phrases mean can best be seen in detail by a reference to the evidence tendered by competent observers before the Commission, but I must content myself here with remarking that the evidence reveals conditions which must involve great suffering on the part of those afflicted, and in many instances, grave moral evil to those in contact with them. It has been proved that in a great many instances the feeble-minded person is condemned to live in surroundings that are bad both in their moral and hygienic aspects. Dirt, squalor and vice form the environment of a great number. Ill-treatment and suffering are the lot of others. The defective children or adults, needing special sympathy and special care, are frequently the victims of a callous neglect. The Commissioners report:

We find, also, at large in the population many mentally defective persons, adults, young persons and children who are, some in one way, some in another, incapable of self-control, and who are therefore exposed to constant moral danger themselves and become the source of lasting injury to the community.

What evidences have we of this state of affairs? What in general terms are the evils which result from the presence

<sup>1</sup> Lapage, Feeblemindedness in children of school age, pp. 15, 16.

of these feeble-minded persons at large in the community? These evils exhibit themselves in various ways, but I will take three main instances of them. It is shown that mentally defective children often have immoral and, ultimately, criminal tendencies which are associated with their lack of self-control, with a frequently defective moral sense, or, as sometimes appears, an entire absence of any moral sense. Thus we find evidence that they are frequently guilty of petty criminal offences, that they develop immoral habits and sometimes corrupt others, and that they are so easily influenced that they become the ready victims of evil suggestions.

This is to be expected. For, unless such children are brought under the continuous control of religion or religious ideas, the animal part of their nature meets with no check and becomes the predominant influence in their actions. It is through the mind that religion and morals appeal. through the power of the intellect to appreciate the difference between right and wrong, and the power of the will to exert itself in doing the right thing and rejecting the wrong, that the average man attains his dignity as a moral being. But in the feeble-minded there is not that capacity to seize and retain ideas of right and wrong, there is not that machinery for the formation of the judgment which shall influence and guide the will. Life, instead of being well balanced, with the higher powers directing and controlling the lower, becomes lop-sided and its actions tend to be reflex rather than self-ordered. The animal instincts are in the ascendant, without a sufficient control, and the response of the body to external influences is predominantly a physical one.

Bearing this in mind, it is easy to see how the mentally defective child who is not sheltered, guided, controlled by supervision and surroundings which encourage the better side and diminish the evil tendencies of the animal, inevitably drifts into the crime and immorality that are wont to attend his career. For example:

(1) It was found that of 128 children taken haphazard from Remand Homes thirteen (nine boys and four girls) were definitely mentally deficient, that is to say, some 10% of the whole number. Now the observed proportion to the whole population of mentally deficient children in public elementary school classes was 1% so that the proportion of

<sup>1</sup> Lapage, op. cit., p. 8.

mentally deficient children appearing in the Remand Homes—those antechambers to a criminal career—was ten times greater than the proportion of normal children. It further appears that of the criminal classes in prisons some 10% are feeble-minded. At Pentonville it was estimated that 40% of the juvenile criminals are mentally defective.

Dr. Smalley collected statistics of feeble-minded persons in various local prisons, and in his observations regarding these he says:

Though not invariably the case, yet, in my opinion it is not infrequently owing to the mental deficiency that these persons are offenders against the law. The offence may be the direct outcome of, though more often it is indirectly due to, mental weakness. For these individuals are easily led either into evil or good ways. They are less able to earn their own living both from physical and mental reasons. They are the least efficient in every trade or workshop, consequently they are the first to be discharged. When work is slack, or from their inefficiency, they lose one job after another and take to tramping; in the first instance bona fide in search of work, but soon to join the ranks of the professional tramp. It is to be noticed how many belong to this class, begging, vagrancy, sleeping out, petty thieving, etc., being prominent offences. . . . The bulk of them become habitual criminals.

We may, I think, take it as proved that under our present arrangements a great many of the unprotected feeble-minded persons will gravitate to gaol.

As the late Dr. Ashby of Manchester, an eminently experienced and moderate physician, a specialist in physiology and in diseases of children, says:

Without doubt this large, unguarded, unprotected class of idiot and imbecile children and older people, for whom no supervision exists and who are not under any kind of discipline and control, tends to an increase in the criminal and immoral classes as well as, of course, the pauper class.

In another respect, one can measure the evil which arises from the lack of care of these poor creatures. The experience of illegitimacy in the case of feeble-minded women is as terrible as it is sad.

In some instances there is shown at quite an early age that predominance of the animal side of human nature to which I have referred, producing conditions so dangerous to morality that children exhibiting it have had to be excluded from

<sup>1</sup> Report of Royal Commission.

the special schools on account of the danger they occasioned to the other children. Later on we find upon inspection of the records of maternity wards in workhouses a long list of mentally deficient women bearing illegitimate children. To take an instance. From York workhouse it was reported that four feeble-minded women had had between them twenty-one illegitimate children. These poor women go out of the house after one confinement to return for another. From another source we find that many girls who go to Rescue Homes or Penitent houses are feeble-minded. My own experience in this respect convinces me that this evil is certainly large and that many of the unfortunate girls in our large cities who drift into lives of sin or who bear illegitimate children are girls who are, if not feeble-minded, at all events very near the border line. They exhibit a helplessness, an incapacity to protect themselves, that render them an easy prey; and certainly in many cases they have no idea of the immorality of their life, or any clear feeling that they must quit it. Again, both police court records and the statistics of the Inebriate Homes show that mentally defective people easily become victims of the drink habit. Dr. Gill, the Superintendent of the Langho Inebriate Reformatory in Lancashire, estimates that 50% of his patients are mentally deficient, and an analysis of the mental condition of habitual inebriates committed to Reformatories under the Act of 1898 shows that out of 1,873 persons admitted, 1,176 or 62.7% answered to the definition of the three classes of mentally defective persons, less 17% who were actually insane and were subsequently committed to Asylums.

This imperfect sketch suggests something of the moral and social evils which arise from the unprotected condition of this class, sufficient to convince us that something must be done. The question is what is the remedy? and the answer of the Government at the present moment is the Mental Deficiency Bill. Before making a short reference to that Bill, I should like to say something with regard to

heredity in relation to mental defect.

I do not want to engage at any length upon a discussion of this difficult and doubtful subject, but I think it may be taken as fairly established that (1) mentally defective parents are likely to produce mentally defective children. The probability is greater if both parents are defective. (2) Mental defect occurs in children of normal parents. (3) The mental

deficiency is largely associated with changes microscopically observed in the brain, chiefly in the prefrontal region, where one finds numerical deficiency of nerve-cells or irregular arrangements of cells, and imperfectly developed cells.

Dr. Shuttleworth, a man with a wide experience, along with Dr. Fletcher Beach, made an analysis of the precedent parental history in the case of 1,200 children at the Royal Albert Asylum, Lancaster, and 1,180 cases at Darenth Asylum. They report that they found

28.31%	had a	family	history	of Tuberculosis.
21.38%	93	39	22	" Insanity or Imbecility.
20.0 %	23	99	99	" Epileptic or Neurotic re-
		*		lations.
16.38%	23	23	23	" Parental Intemperance.
5.0 %	37	33	33	" Consanguinity of parents.
1.17%	3.9	**	**	" Inherited Syphilis.1

In these cases complications entered so that in some 30% of the cases maternal ill health, or shock or accident during gestation, were alleged as an explanation of the condition.

Dr. Shuttleworth observes, "We may draw attention to the fact that mentally deficient children are often the off-spring of highly neurotic persons, sometimes of highly cultured parents, exceptionally gifted in a certain direction." Bearing these facts in mind we can better appreciate first what is necessary to be done and secondly how far the remedies proposed will achieve their aim. Now that is all I propose to say of what I will call the facts of the case.

A summary of these facts will be useful.

(1) There is a large number of persons whose mental health is bad, and directly connected with this unsatisfactory mental health, in quite a number of cases, there is moral disease.

(2) Just as is the case with huge numbers of people whose bodily health is bad, neither the individuals who should care for them nor society at large has made any adequate effort to nurse and care for them.

(3) There are certain special evils attending this neglect of those suffering from mental disorder in its various degrees. As we have seen, there is suffering for the unfortunate beings themselves. There is in some cases suffering and moral hurt

<sup>1</sup> Shuttleworth and Potts, Mentally deficient children, pp. 79, 80.

to those with whom they come in contact. There is suffering and hurt and a transmitted incapacity in their offspring.

Crime, illegitimacy, drunkenness are frequently found associated with their lives. Finally they are and are likely to be a menace to the welfare of the race and a charge on

the public purse.

Now in considering this serious catalogue, it is important to remember one or two things. We must remember that all the evils of which we speak are not the monopoly of the feeble-minded. Crime, illegitimacy, inebriety, are to be found among people who are of perfectly sound mind. Very sane people cost the community a great deal of money. The feeble-minded do not fill entirely the category of the unfit. It is important to bear this in mind, because we must give up the notion that we shall be able to get rid either of crime, illegitimacy, inebriety, race deterioration, or economic loss from these evils by merely doing something for, or, as it is not infrequently suggested, doing something to, the feeble-minded. The main object in the minds of many who are meddling with this question appears to be to rid the community of feeble-minded citizens. But, as I have said, these poor people being human beings, endowed by Almighty God with the same immortal destiny as the wisest, the strongest, the bravest or the holiest of His creatures, they are entitled to be treated with the same justice and the same divine charity that every relation between human beings calls for. Nay, their condition of helplessness makes our obligation to them greater. Society has no punitive right over them because they are feeble-minded, it has rather the obligation of caring for them. Remember furthermore that not infrequently their mental condition is the direct effect of what we are pleased to call our modern civilization. Mental defect is not-to use the jargon of the day-an essential element in the human germ plasm. It has come there by a series of deteriorative changes. And I say that an ultimate analysis of these deteriorative changes would show that the conditions under which the community lives and has had to live since men began to herd in big cities, since industrial progress began to spread its tentacles over the world, since Mammon was erected in the high places to be worshipped, since in short, God was put aside, the Sermon on the Mount was declared impracticable, and the ten commandments ruled out of date, have more to say to the production of the feebleminded and the deterioration of the race than any other thing or cause.

I say we must remember this, for it will give us the wholesome conviction that, when we talk of dealing with the feebleminded as if they were a category that could be dealt with by themselves, we are talking nonsense, we are trying to empty the river by taking out a bucket or two of water.

When once we have grasped the notion that the cure for the evil of feeble-minded children and feeble-minded adults must begin with the whole community and not with a section of it, we are in a fair way to deal properly with the small section upon whom our eyes are set.

How should the matter be dealt with?

To put things in their proper order I should say with Mr. W. R. Titterton, writing in the Daily Dispatch of July 25, 1912, we must "plump for the grace of God in our hearts and regular habits." We must bring back religion into our lives. We must fight and slay the damnable materialism, born of a foolishly proud science and a scandalously sham philosophy, that has cast us into our modern Gehenna. Until we get that, until we get a religion that has an authority over men's minds and over men's actions, permeating not their Sunday clothes but their everyday habits, not all the Acts of Parliament of all the talking shops of the world will make us the fraction of an iota better off. But if we can get that-and we must get it, and we Catholics must fight for it-we can do everything else necessary. For then slums will be abolished, luxury will be abolished, men will be properly housed, they will have leisure and fresh air, they will have decent sustenance and lead human lives, they will have wholesome pleasure and wholesale recreations, and when they marry, they will marry wholesomely, they will have wholesome children and they will bring them up wholesomely.

Modern civilization has just one lesson to learn, and it must learn it thoroughly if it is to be saved. "The fear of the Lord is the beginning of wisdom." And this fundamental proposition laid down, we are in a position to come to details. We can deal with the feeble-minded portion of the community in various ways.

(1) We can deal with them in their own homes if they have any.

(2) We can make homes for them if they have not any.

(3) We can see that those of them who are capable of being educated have the very best education we can give them and that of the right kind.

(4) We can help those adults who are in need of some

assistance to make their lives useful and tolerable.

(5) We can nurse and protect those who are quite incapable of protecting themselves.

These methods however, involve

(1) Money wisely spent.

(2) Schools properly equipped with teachers who have a vocation for the work.

(3) Organization to help those who go out into the world to work.

(4) Homes and occupation for those who are not able

to enter on the struggle of life.

Now it may be said roughly that the legislative proposals before the country endeavour to do this. But these proposals are full of danger. As far as Catholics are concerned, we can solve the whole problem because we can find teachers and nurses who will make a religious vocation of the work, and can find places to shelter the feeble-minded that will not be institutions, but real homes where the power of religion will be employed to make happy those whose infirmity brings them within. Whereas most State institutions will always be prisons—call them what you will.

Segregation may be necessary in many cases. But these cases must admit of no doubt, and when segregation is justified, it must be in no wise a punishment. The provisions of the Mental Deficiency Bill give extraordinary powers of detention, dangerous and unnecessary, framed with a view to conciliating Eugenic cranks rather than with a due regard to the rights of the feeble-minded. In its present form the Bill would be the most extravagant attack on human liberty that even the advocates of modern liberal ideas have invented. Of course the people at large know nothing about it. That is how we are governed and legislated for in these days. The Trade Union leaders would be engaged in a very useful work if they would study the effects of the Bill on the lives of the workers, and ask their two millions of supporters what they think about it all.

And lastly, let me say a word about a proposal which may easily get the sanction of the law under the terms of this Bill. A clause in it says that those "in whose case it is desirable in the interests of the community that they should be deprived of the opportunity of procreating children " are, if defectives, to be dealt with under the Act.

Now this may be easily be made to mean the unsexing of men and women. It may mean giving legislative sanction to an operation upon these unfortunates to render them sterile. For what crime is this punishment to be inflicted? A feeble-minded, or mentally deficient person may be

- (1) A criminal,
- (2) Immoral, or
- (3) Non-criminal and moral.

But if criminal or immoral is it not very likely that the criminality or immorality is a direct or indirect consequence of the mental deficiency? In which case they are to be punished for a circumstance for which they are irresponsible.

And if not criminal or immoral, on what other grounds are they to be punished?

The Eugenist will say that they are a menace to the race, they must not be allowed to multiply. Society has a remedy against them and it is justified in protecting itself.

But this answer involves three suppositions.

(1) That the natural right of the individual is subordinate to the rights of the State.

(2) That there is no alternative method of preventing multiplication of the unfit.

(3) That the mentally deficient are the only source of the unfit.

Let us take these suppositions in order.

(1) As to the first we must deny the authority of the State to outrage the natural right of the individual. The feeble-minded person has the right to the inviolability of his personality, a right that has just as sure a ground as if he were in perfect health.

If the State has the right to sterilize him, it has the right to cut his throat, and personally I do not see why the Eugenists do not propose this. It would be so much cheaper.

(2) There is an alternative in a carefully safeguarded

system of segregation such as I have suggested.

(3) Why should the process of sterilization stop with the mentally defective. They are not the only ones who

are responsible for crime, illegitimacy, inebriety, economic waste, race deterioration and so forth.

Surely there are quite a number of sane people who contribute by their conduct to all these evils. Why not sterilize them? Why not sterilize all persons who have brought mentally deficient children and consumptive children into the world? Why not sterilize all tuberculous, cancerous, alcoholic, gouty, and neurotic parents? If we are to make the procreation of children who in the eyes of the Eugenists are of a lowered race-value, a ground for sterilizing those who produce them, it is illogical, it is fatuous, it is futile, to begin and end with the feeble-minded or the mentally deficient. Well, all I can say is, "Let the Eugenists try it on." Not a small proportion of their own set will be found in the condemned categories.

The fact is that both the proposal itself, and the point of view of those who urge it is the natural outcome of that perverse view of human life that is one of the excrescences on modern science. Man has ceased to be a creature of God. He is a polymorphic agglomeration of protoplasmic molecules! He has ceased to be a creature with a body and soul. He is something better than a baboon, but if he does not come up to a certain height and weight, if his heart and lungs and kidneys and liver do not function to suit his critics, if his brain or his skull are not biometrically up to sample, then, if he is something better than a baboon, he is not much better, and should be treated accordingly.

We Catholics have got to call public attention to these facts, for so far as I can see no one else will. I see the papers, even the halfpenny papers printing the drivel of American Eugenists as though it were a new Gospel, and modern journalism, which appears to have no room for ideas, is delighted when it can boom a new theory or startle its public with a new scheme, the more outrageous the better. It is for us to bring things of this kind to the bar of reason, that is to the bar of religion and morals, and when we find such things as the "sterilization of the unfit" proposed, it is our business not only to sit in judgment upon the proposal ourselves, but to get others to sit in judgment on it, that it may meet with the general condemnation and rejection it deserves.

## Dante's Angels.

"DANTE'S angels," wrote Macaulay, "are good men with wings."

Such a remark almost awakes a doubt as to whether the critic could have read the work he was condemning, so untrue and arbitrary is the statement.

Search the *Commedia* from end to end, there is not a single passage where the poet may be said to have failed in expressing his conception. The modern reader may indeed find therein somewhat that offends his taste—certain of Hell's tortures, for instance, may strike him as revolting, as over cruel. But Dante meant it to be thus. He described Hell as he saw it in his own unsparing mind, and here he has only succeeded too well.

Some may complain that they cannot follow the poet among the golden mazes of his Paradise. Here again, the fault is Dante's glory. Shall he be blamed because we cannot soar with him into a Heaven so transcendental, so truly Godlike? Rather let us regret that our dim eyes cannot see with the light of his faith.

Of all the figures that crowd Dante's splendid stage not one is a puppet. His men and women are human, palpitating, vital to the core. His fiends are indeed fiendish, they are not "spiteful ugly executioners," whatever Macaulay may say. But his angels are perhaps his most conspicuous successes. Ethereal, holy, supernatural indeed are they. To their portrayer may be applied the words of the Psalmist: "He maketh his angels spirits and his ministers a flame of fire."

There is but a single angel who appears in Hell. He darted from his heavenly sphere to the gates of Dis in order to rescue Dante and Virgil from the Furies. Down came God's mighty messenger, borne on the wind, "with the thunder of a fearful sound." With dry feet he crossed "the ancient foam" of Styx, and millions of ruined souls fled out

of his path. With one spirit hand he fanned away the foul air from before his face, for he was used to the ambrosial breath of Heaven.

Dante watched him with awe as he rebuked the sentinel demons of the infernal city for their insolence against the pilgrims.

" Ahi," he says, how full of scorn he seemed! " Quanto

mi parea pien di disdegno!"

Then having put the devils to flight, the superb being turned back "along the filthy way and spoke no word to us," says the poet, "but seemed like one whom other thoughts do speed and spur." He was hurrying back to the bosom of God, untouched by the pain and unsmirched by the sin of Hell.

The angels in Purgatory are quite different to this emissary of the divine wrath. In fact, the most wonderful thing about Dante's angels is their diversity, their characterization, if such a term is permissible. Dante never described a man as a man, but as an individual; the several angels whom he meets on the mystic mountain are never just holy creatures with wings and a halo, it is always the angel, the particular spirit whom God has chosen to fulfil some particular purpose, and consequently with a nature suited to that purpose. Compare the pilot of the ship of souls with the "celestial falcons" that guard the Valley of the Kings, or with the solemn warder of the Gate of Penance, and see how each is fitted for his place.

As Dante and Virgil stood at the foot of the Hill of Purgatory, by the sea-shore, they suddenly perceived a light flashing in marvellous swiftness over the water. Dante flung an inquiring glance at his guide, and then looking back at the light, found it grown much larger and more brilliant in that second of time. Within the glory there dawned a whiteness, like a light within a light. In an instant the whiteness resolved itself into broad wings, raised and pointing upwards over a glowing head. "Bend, bend thy knees," cried Virgil, "here is the angel of God, fold thy hands! See how he disdains all human use and wont, so that he needs no oar nor other sails than his own wings between such distant shores. Behold how he bears them straightly turned to Heaven, beating the air with his eternal plumes."

"Then," continues Dante, "as ever closer to us the divine bird came, ever brighter he appeared, so that mine eyes could not endure it. Therefore I dropped my gaze. And he came to shore in a little vessel so very light and swift that it sank not at all in the waters. At the stern stood the heavenly pilot, visibly written blesséd in his looks. Within sat more than an hundred spirits. 'In exitu Israël de Aegypto' sang they altogether with one voice. . . Then he made over them the sign of the Holy Cross, whereat they all sprang out upon the beach, and he went on his way, as quickly as he had come."

"From henceforth thou shalt see such ministers," said Virgil to his charge, and indeed from this moment until his triumphal ascent into the Heaven of Heavens, Dante's way is patrolled by these holy warriors.

Those whom he next met delivered him from a peril. Just outside the gate of Purgatory lies a valley full of flowers and lush grasses, where the negligent rulers must abide a certain time, curbing their impatience, until God's justice shall permit them to join those who expiate their sins. Into the valley each eventide there creeps a snake. The very thought of the reptile turned Dante cold with fear, so that he drew closer to Virgil for comfort. But Christ provides for the safety of His people. "I saw," says Dante, "two angels come forth from on high, and fly down, bearing two fiery swords, broken and blunted of their points. Green, as little leaves just born, were their garments, which floated behind them, blown and winnowed by green wings. . . . I could quite well perceive the blonde heads of them, but mine eye lost itself in their countenance." They came "straight from Mary's bosom," and stationed themselves on either side of the valley. When the serpent slid quietly through the grasses, licking its shining scales, they instantly put it to flight. " I could not see," pursues the poet, "how the celestial falcons swooped, though I saw both one and the other move."

Three steps lead to the gate of Purgatory, so Dante tells us, and upon the topmost step sat the sternest of all angels. "Such was his countenance that none might endure it." In his hand he held a naked sword that shone like the sun. Duncoloured was his garment, "like ashes or dry earth." Gravely he accosted the wayfarers:

"What would ye here? Take heed lest ye bring harm upon yourselves by entering!"

But when Virgil explained that they travelled under God's ægis, "the courteous warder" bade them approach.

The poet cast himself at his "holy feet," imploring him

to open the gate.

Silently with his shining sword, the angel traced seven signs upon Dante's forehead, symbolical of the seven deadly sins. Then he drew from beneath his robe two keys, and unlocked the gate, which rolled back upon its hinges with a mighty roar, first thunder-like, then merging into a sound of organ melody and choral singing as the two comrades passed through.

There are seven circles or terraces on the mountain, each higher than the last, and each guarded by an angel. Here

the seven deadly sins are purged.

The Angel of Humility guards the first circle, where the souls of the proud must suffer for a while. "Towards us came the beautiful being," says Dante, "robed in white. His face was like a trembling star at dawn. He opened his arms to us and then spread wide his wings, and said, 'Come.'"

And Dante, in whose soul the desire of glory burnt like a consuming flame, bent his haughty head and came to the loving invitation. The Angel of Humility beat his wings swiftly across the poet's brow and healed the first of the wounds, the wound of his pride.

The Angels of Brotherly Love and Meekness, custodians of the next two circles, so glow with charity that they cannot be seen at all, except as moving splendours.

"What is that, sweet Father, from which I cannot screen my eyes," asked Dante, when he met the first of them, "and

which seems to be moving towards us?"

"Wonder not," replied Virgil, "if thou art yet dazzled by the family of Heaven! It is a messenger who bids thee mount."

"Blessed are the Peacemakers," "Blessed are the Merciful," these angels sing, as with a soft touch, they each wipe away one of Dante's bleeding wounds.

The Angel of Zeal is a creature of infinite gentleness, with large and swanlike wings. "Blessed are they that mourn," he said to Dante, in tones of unearthly sweetness. "for they shall be comforted."

There is a deep meaning in the choice of this phrase, and one very revelatory of the poet's character. Dante knew he was proud, he knew he was envious and wrathful, but he also knew that sloth had no place in his soul. Rather was he of those "who hunger and thirst after justice," labouring to restore purity and truth and loyalty to a fallen world. He needed no trumpet-call to rouse him from sleep, for the zeal of God's house had "eaten him up." No, but indeed he needed,—how bitterly our lesser souls can scarce conceive, the consoling words of the angel, "Blessed are they that mourn over Christ's ruined temple, for they shall be comforted."

Dante has scarcely told the world anything about the Angel of Liberality, which is a pity, because he must surely have been very beautiful. But the two comrades were much occupied as they passed him, discussing some abstruse questions with a spirit newly released from Purgatory.

To atone for this loss, however, the poet has written wonderful things about the Angel of Temperance. The latter accosted them, suddenly crying out:

"Why go ye thus thoughtful and lonely?" Whereat Dante started.

"I raised my head," he says, "to see who it might be. . . ." "Never did man behold in a furnace glass or metal so rosy and glowing "as was this angel. More he could not see because the blaze of colour blinded him. But here is another enchanting detail. "As the airs in the dawn of a May morning blow with an incense fragrance, laden with the perfume of grass and flowers, such was the wind that now struck me on the brow. Well felt I the stir of the feathers that brought me the ambrosial odour."

The seventh of these guardians, the Angel of Chastity, is perhaps the most radiant. He is specially joyous, "God's glad angel." Standing erect beside a wall of flame, he shouts his triumphant war-cry, "Blessed are the pure of heart," in clarion tones more ringing than any sound of earth.

This is the last of Dante's solitary angels. Hereafter they throng about him in multitudes. His own simile, in which elsewhere he likens the blessed in Heaven to blossoms woven into a garland, might be applied here also. And as in a garland one can scarcely distinguish one flower from another in fairness, so in these companies of spirits each yielded its individual loveliness to blend in the general beauty.

When Dante met his long dead lady in the Earthly Paradise, on the summit of the Mountain of Purgatory, she was surrounded by an hundred angels who sang, "Benedictus qui venis in nomine Domini." They flung a cloud of flowers about her, calling one to another: "O! Give ye lilies with full hands."

Beneath the perfumed shower Beatrice rose from her chariot to rebuke her poet for his infidelities. Dante stood before her, deserted even by his "sweet father" Virgil, too desolate even to weep. Beneath her stern gaze his soul grew cold within him at the knowledge of his unworthiness.

The watching angels are touched with a heavenly sympathy, and they softly sang, to move her pity also, "In Thee,

O Lord, have I hoped."

"When I heard their compassion speaking through that harmony," says Dante, "the ice which had closed about my heart turned to sighs and tears, and rushed in anguish from my bosom through my lips and lids."

But Beatrice, unrelenting, turned to those "pitying

essences."

"Ye ever watch in the unending day: nor night nor sleep hides from you the least step of the world upon its way, hence my answer to you is full only for the sake of him who weeps yonder, that he may understand that sin and sorrow must be of equal measure."

Not in harshness, therefore, does she rebuke him, but for his own sake that, utterly cleansed by the flood of his tears,

he might rise with her to Heaven.

Dante was at first unconscious of his ascent to Paradise. He was drawn up through the spheres with an inconceivable velocity, and he only realized his motion through the change in his surroundings. It was a natural, not a supernatural transit, so Beatrice explained to him. Purified from earthly dross, he was hastening towards God, as the sparks fly upwards. He was irresistibly impelled by desire to be absorbed into the Divine Essence, which is the origin and principle of being. It was the unnatural or sinful state of

his soul which had up to this retained him on Purgatory's

After passing among the radiant multitude of the redeemed, Dante, ever looking and ever moving upward, discerned at last, in the distance straight above him, the glory of a great light. Round the glory appeared a circle of fire, turning with wonderful rapidity, and about the circle were eight other circles, each wider and each revolving slower than the last. The central light was the brightness of the God-"From that point," said Beatrice, "depend the Heavens and all nature." The moving aureoles were the nine choirs of angels. From choir to choir resounded the loud Hosannas as the effulgent beings leaped in their celestial dances, which Dante calls "angelici ludi"-angelic sports, on the mystic floor of Paradise. The number of spirits exceeded human conception. "Behold," said the poet's beloved guide, "behold the height and the breadth of the Eternal Power, that hath made unto itself so many mirrors."

Through the nine circles Dante and Beatrice soared into the fragrant beauty of the "Sempiternal Rose." Here Heaven spread itself like a blossom before their eyes, its many petals thronged with the milizia santa, the holy army of the Church triumphant. Angels hovered about the "great flower," flying to and fro between the saints and God, carrying messages of peace and love.

"They all had faces of living flame, and wings of gold and the rest of them was whiter than any snow." The cloud of angels never for a moment veiled the vision of God from the eyes of the blessed, for their ethereal bodies are translucent, and aid rather than impede the shining of His splendour.

It was here that Beatrice parted from Dante to occupy her own high seat in the celestial Court. But she did not leave her pilgrim solitary. St. Bernard came down from his place to instruct him concerning the Virgin Mother.

"Look for the face which most resembles Christ," said

the saint.

And Dante looked, and beheld Mary. The Archangel Gabriel knelt before her, spreading his wings wide and gazing into the eyes of the Queen of Heaven, "so filled with love that he seemed on fire."

"Comeliness and gaiety are in him," pursued St. Bernard, "in such full measure as an angel may sustain. And we would have it so, for he it was who brought down the palm to Mary, what time the Son of God deigned to load Himself with our burthen."

Fortified by the prayers of Beatrice and St. Bernard, Dante dared to raise his eyes at last and gaze upon the

Trinity.

"From thenceforth my vision was mightier than any speech can tell. For such is he, who, dreaming, beholdeth, and after the dream, the seal of the passion remaineth, so that he can think upon nought else. Thus was it with me, for almost wholly my vision faileth, yet the sweetness born of it is even now distilled drop by drop in my heart. . . . O, Infinite Light! Who soarest so high above mortal dreaming . . . give my tongue such power that it may leave one little spark of Thy glory unto the folk to come."

The poet of the angelic choirs presumed not to give a form to Him who is so much higher than the angels. He was lost in the abyss of the Divine Nature, absorbed into the supreme wisdom and the eternal beauty. The final canto of the *Commedia* rolls out its melody like an organ in some vast cathedral, the words scarcely seem to be words, they are so many harmonies in a canticle. No one who reads can doubt that Dante had indeed been "caught up into Paradise, whether in the body or out of the body . . . God knoweth," and had heard "secret words which it is not granted to man to utter."

It is not wonderful that this should be Dante's last work, for he had attained heights beyond which no human intellect could rise. Like his kindred spirit, Wagner, he had come through perilous ways, through fire and water; he had heard strange music and dread sounds in the deeps of the world, and in the end he had reached the melody of the Holy Grail.

And of this Dante Macaulay wrote that through overminuteness he had lost all sense of Mystery!

A. EGERTON CASTLE.

# Those of his own Household.1

MADAME CORENTINE.

#### CHAPTER XVI.

WHEN Mary-Anne was told the news next morning, she looked at her father with the same expression of happiness as when she had heard that Sullian was safe. She had awakened to find her baby asleep beside her, and old Guen sitting between the bed and the cradle, looking as pleased as if he were thirty years younger, and about to take command of the *Armida*.

Madame Corentine herself was comforted by the satisfaction she had caused her relations. Now her mind was made up she hurried through her plans with a resolute haste which they all approved of. She left her daughter in the Captain's hands, without preparing the girl, or letting herself weigh the possible consequences of the proposed scheme.

The next day she hired a carriage which took her, without stopping, straight to Plouaret. To avoid going over the same ground as she had with Simone, she went on board the little English cutter, which called weekly for eggs and butter at a small port called Portrieux, and so returned to Jersey.

Simone stayed several days at Perros. Then one afternoon, after a long talk with her aunt, now become her intimate friend, and plenty of reflection and prayer, the girl took courage, and started in the cart which had taken her to the "Pardon" at La Clarté, her box fastened on behind, and old Guen driving. Just as he was going to whip the horse, Simone jumped down.

"One minute!" she cried, "I've forgotten something!" She ran upstairs at full speed.

"Aunt Marie, I forgot to kiss Sullian!"

Her heart beating from her hurry, she bent above the

<sup>1</sup> Translated from the French of René Bazin, by L. M. Leggatt.

sleeping child, contemplating for a moment, with the expression of a young mother, the little face, round which such deep, unconscious peace seemed to hover.

"Babies bring luck," she said, and when she started on her journey her own face had caught the reflection of Sul-

lian's.

#### CHAPTER XVII.

The Captain and his grand-daughter rattled through the familiar hills and dales of the country. A few lingering flowers were spending the last of their summer perfume in the warm sun and the inland breeze. The topmost tufts of the pines glittered like aigrettes. Neither Guen nor Simone noticed the landscape. He drove along absent-mindedly, grieved at having to lose her, and wondering what sort of welcome she would get. Sometimes he felt half tempted to turn back. He would have liked, at any rate, to be present to protect Simone in her interview with Madame Jeanne (he believed he could overawe the old lady), and to bring the girl back at the first unkind word. He did not believe she could find at best the love which surrounded her at Perros. But she had refused. "I want to be alone, grandfather," she said. "Wait two hours for me near the Sand-Exchange, and if I don't come by then, you will know I have been kindly received, and you will get a letter to-morrow morning."

The Captain's thoughts still clung to his new-found grand-daughter, and her affection for him; he hardly thought of Corentine. He was amazed at Simone's calm, smiling confidence. He was too old to remember how wonderful a thing is youth, its forces still unconquered, and its illusions still

fresh.

But when at last Simone found herself at the bottom of the Rue du Pavé Neuf, in sight of the brown shutters, behind which were her father and Madame Jeanne, she had a moment of hesitation. Slowly she walked the fifty feet still separating her from the house, suddenly frightened to think she had nothing ready to say. And when she pulled the wrought iron bell-handle, she felt as if the eyes of all Lannion were looking at her. Fantic, the dark-haired servant, opened the door.

"Monsieur L'Héréec?" (She dared not say "My father.")

But the maid, who had been her nurse, recognized her, and started back, pale as if she had seen the dead return to life. She lost her head completely, and ran away, holding up her hands and calling out:

"Ciel adorable! Our young lady has come back!"

Simone walked up the gravel path to the front of the house, where she found Gote, Madame Jeanne's own special servant from Tréguier. Gote had hurried to see the meaning of Fantic's exclamations. She immediately took her mistress's cue, and sulkily barred the way, standing literally in front of the door.

" Is my father in?" asked Simone.

" No, he's not."

" Will he be in soon?"

" I don't know."

" And my grandmother?"

The old servant looked stupefied at the audacity of asking to see Madame Jeanne.

" She isn't in either," she said.

"Very well, then, I'll come in and wait," remarked Simone.

Daunted by her resolute air, Gote made way, and stood back while Simone opened the door of the drawing-room and went in. She sat down on the sofa, more taken aback by her hostile reception than she liked to admit to herself. She put her hand to her breast, to keep down the loud beating of her heart, and tried to calm herself by looking round at all the familiar objects in the scantily-furnished room.

But she could not keep her eyes from the window. Whom would she see first, her father, or Madame Jeanne? She could picture the latter coming in with her haughty air, and her white curls stiffly arranged under her cap-border.

Simone could hear the servants whispering outside. Her agitation increased, she had never felt so helpless. She waited, unconscious of the passing of time, starting at every sound, till the door opened to admit her father.

After the first glance he seemed ready to faint, and leaned with closed eyes against the door behind him. Then Simone came up and simply called him father. He opened his arms, and clasped her to him with a great sigh. She was quite still, feeling his heart beat heavily against her own, realizing that this dumb welcome meant more than all the protestations in the world, and feeling rewarded for all, no matter how things were to end.

She kept her eyes hidden against his shoulder, and he still did not try to look at her. It was enough that he had her there in his arms, his own flesh and blood, the dear being so long separated from him; and youth seemed to spring up again in his heart.

At last they drew back and faced each other.

"Oh, Simone!" cried the father, "what a load you have lifted off me. Where have you come from?"

"From Perros, Grandfather brought me."

"What a kind idea of yours. . . . Let us sit down. . . Did you wait long for me?"

"I don't remember. . . . Yes, I think I did wait a little. . . ."

" I knew nothing about it. You should have written."

" Why?"

"True, it didn't matter. . . . How tall you've grown! Is Monsieur Guen well?"

" Quite well."

Now he was devouring her with his eyes, as she sat facing the light. He had taken a chair to see her the better, and sat on a level with her, bending forward, hands on knees, his serious face lighted up by a smile. He seemed re-discovering his own child bit by bit, and no detail escaped him. His actual words were ordinary, and he only half heard her answers. Simone, however, though so happy and so proud of the approbation she read in her father's face, could not help noticing how pitiably commonplace were the phrases they exchanged. M. L'Héréec had not inquired after his wife, he avoided her name, yet she was not absent from the minds of either. The daughter felt intuitively that her father was vividly recalling memories of the past, and that the unspoken was between them. They were both doing their best, she in sorrow and compunction, and he from habit, not to mention Madame Corentine, and this effort reduced the conversation to commonplaces such as pass between strangers.

It was natural that Simone should not quite understand her father's conflicting feelings, nor how he was dreading to lose her again after this sudden and gracious apparition. He did not know how long she intended to stop, and the fear of hearing her say that Guen was waiting to take her back then and there, had repeatedly checked the question on his lips. They had been talking for quite half an hour before

he had the courage to put it to her.

"Simone . . . are you . . . are you going back this evening?"

" No, father, unless you wish it."

" I wish it, Simone? Then it's not a mere visit?"

"Much more than a visit. I thought, and so did mother"—he flinched as in sudden pain—"that I couldn't leave Brittany without spending a few days at least with you. I have been so miserable at our estrangement. . . ."

"I have suffered from it, too, my child, I can tell you," he answered in a low voice, and looking confused, "but I thought you had forgotten me, and I didn't want to force you to come. . . . This house isn't overcheerful. . . . But as you came of your own accord, I can only thank you."

He raised his eyes, still full of an anxious, doubtful hope.

" Will you stay?"

"Yes, I will. I brought my luggage as far as the Pont de Viarmes."

"Well, we must send for it. Have you seen your grandmother yet?"

" No, she's out."

"She usually is at this time of the day," answered L'Héréec. Then with a sad smile he continued, "You see, she has to decide about rooms, servants, &c. I am almost dependent on her."

There was a silence, during which both thought of Madame Jeanne.

The sound of a voice in the garden made L'Héréec turn round; he saw his mother looking through the window, and by her side the top of Gote's cap appeared above the wistaria.

"Here she comes!" he said.

They both stood up together, as the tall old lady entered quietly; her silk mantle over one arm, and her Tréguier cap shading her eyes. Madame Jeanne closed the door, and stood still, as if she had only just discovered Simone's presence. Simone turned rather pale, and took a few uncertain steps forward.

"It is I, grandmother," she said, trying to smile, and raising herself to kiss her grandmother.

Madame Jeanne did not return the kiss, she feigned not to have received it. She never took her eyes off her son, who had remained by the sofa, and it was really for his ears that her icy remark was meant. " I suppose you are alone, Simone?" she said, controlling herself.

"Yes, quite alone," answered Simone, drawing back a

little. "My mother has gone back."

She felt outraged at having to explain; and she looked at her father, whose face had changed. Though as cold outwardly as his mother, he now looked quite as determined, and spoke with great deliberation.

"I am glad she has come, mother," he said, stroking his beard, "it was her own good heart which suggested it. She has come to spend a few days with us, as she used to do."

Madame Jeanne looked at him, and understood that the strong side of his Breton character was uppermost at last.

"Very well," she answered simply, "have you told them to get a bedroom ready?"

" I waited for you to do so."

"Then I will have it done. We shall meet later at dinner."

When she had left the room, father and daughter walked to the window in embarrassment.

"Simone," said L'Héréec, taking his daughter's hand, "you mustn't be surprised or hurt. . . . Your grandmother's rather abrupt. . . . She has been soured by worry . . . and she doesn't know you. . . . Pay no attention . . . she is kind at heart, as I know. Her devotion to me has been wonderful."

Still holding Simone's hand, he explained to her how he and Madame Jeanne lived in their house, what a careful manager she was, how clever in housekeeping and even business, and how much respected by everyone in Lannion. The more he praised and upheld his mother, the more did poor Simone feel inclined to burst into tears.

### CHAPTER XVIII.

The dinner was peculiar, a repast shared by three people who could none of them discuss what they were thinking about. While Madame Jeanne said grace aloud, according to her custom, she looked towards Simone to see what she would do. But at the *Benedicite* the girl quite naturally and simply crossed herself, and they sat down. In the big room every sentence spoken prolonged itself in rumbling echoes. Madame Jeanne, sitting stiff and upright in her chair, carved

and helped the others in her usual way, but her lips trembled. Her conversation was limited to requests for salt, cider, etc. When she had to ask anything concerning Simone's tastes, she addressed herself unmistakably to her son.

"I don't know if your daughter likes this," she would say, or, "We have not much to tempt her with." But the looks which accompanied these simple remarks were full of the angry surprise and anxiety roused by Simone's arrival so soon after the apparition of Corentine. This was a visitor she could not refuse to take in, Guillaume had just put down his foot. But she would have liked some warning, and above all some limit fixed for the duration of the visit.

The gossips of Lannion would have heard in due course that Mademoiselle L'Héréec had come back to stay with her grandmother during the usual time fixed by the courts. But this coup de théatre diminished her own authority, and quite altered the relations between Simone and the household of the Rue du Pavé Neuf. The old lady had no idea how long she and her son would have to live with the girl, fresh from the training of that woman in Jersey. But she realized that for this one evening at least she must keep silent, and not drive her son, "l'homme," to extremities. L'Héréec hardly noticed his mother; he and his daughter might have been alone. His clear, sea-blue eyes, flecked with tiny points of gold, generally reflecting so little of the outer world, were fixed on Simone, as if magnetized by joy. He could not look away from her. But he spoke little, and felt embarrassed in Simone's presence.

The topics of the Captain and Marie-Anne having been exhausted, nothing remained but the forbidden subjects of Jersey, Simone's habits, occupations and tastes, or the events leading up to her resolution to come over to France. An imprudent word might wound or shock such a young girl. Her father knew her very little, after all, and was completely ignorant of how much she might respect or love him! So in order not to sit absolutely dumb, he alternately discussed Lannion (she trying to follow him), or apologized for the simple meal.

"This is all we take, Simone, dear. Breton habits are very informal."

The old servant was bewildered. Whenever she brought in a dish she would give a terrified glance at each of the three, and then run back to her kitchen feeling the air full of a storm about to break over this strange family meeting.

Simone was not her usual quiet self. She was frightened of her grandmother, and she could see that her father, by whose wish alone she was tolerated, was not accustomed to exercise his own authority. She began to see the difficulties in the way of her plan for getting her mother received in a house where she herself, a young girl who had done no harm and was only presuming on her youth, had come back by strategy, and apparently but for a short time.

After dinner, as Madame Jeanne was leaving the room in front of her son, she stopped in the hall, and waited for

him.

"I suppose your daughter has brought luggage?" she asked.

Simone, behind her, blushed as she answered, "Yes, grandmother. . . . I thought . . . it's at the inn. . . . "

"Very well, I'll send for it. The room is ready; Simone

may come up with me."

The two women went up the century-old granite staircase, Mme. Jeanne leading the way. On the first floor she hesitated a moment. Simone's heart began to beat, for on the right was the spare room, rarely occupied by visitors, and the old lady's bedroom. But Simone remembered that to the left was a little room, once hers, between one her father had used, and another where her mother had entrenched herself during the last weeks of her life in Lannion. This side of the landing seemed Simone's natural place. Madame Jeanne, after a moment's reflection, turned to the left of the glazed-in passage and opened the centre door.

Nothing had been altered. There were the blue and white striped curtains, the tiny Louis Sieze mirror with true love-knots on its frame painted in the same colours, the three chintz chairs, the doll's low seat, the same statuettes on the walls, all the familiar objects were faintly visible in the shadow. The unchanging traditions of the household had kept the empty room closed, and the slight perfume in the air came from what was doubtless the same branch of rosemary that had hung above the holy-water stoup ten years ago.

"There," said Madame Jeanne. "Fantic will be up in five minutes with your trunk." The tone of her voice signified that Simone was to wait in her room for the maid.

"What do you take in the morning?" continued the old lady, as if addressing a stranger.

" I don't mind, grandmother, whatever you have yourself."

" I take nothing, and I don't know what you are accustomed to."

Simone was opening the shutters. She turned round and answered abruptly: "I used to go down and make a cup of tea while my mother went into the shop."

Madame Jeanne looked surprised at the girl speaking so boldly.

"You can make tea here if you wish," she answered. "Good-night," and she left the room.

Simone had now reached the stage when one surveys the first aspect of an unsuccessful enterprise; she was more conscious of the obstacles in her way than ever before.

L'Héréec was smoking in the garden, sitting on a bench by the lilac-tree. His mother sat down by him in the twilight, now fast falling over the little town.

"Guillaume," she said, putting her arm round his shoulder, "you have brought your daughter into my house without letting me know first . . ."

"How could I?" he asked, removing his mother's arm, which dropped rigidly back against her black gown; "I did not know myself that she was coming."

"That may be. But you must realize the situation."

"I quite understand; I am going counter to your . . . . your vindictiveness."

"You are wrong, my boy." Madame L'Héréec's voice became as gentle as when she spoke to the school-children in the streets of Lannion, "you are wrong. I have too good reason to fear the mother's influence (if you wish me to speak quite plainly), to be able to welcome warmly a child brought up entirely by her, and of whom neither I nor you know anything, if it comes to that. She *may* be unlike her mother, and I can quite understand your joy at seeing her again, my dear. Indeed I have put pressure on myself to speak to you as I am doing now."

" Oh!"

"Yes, I have, in order to warn you against being carried away by very natural feelings. This afternoon I finished balancing the accounts."

" Well?"

"Well, my boy, we have lost another twenty thousand francs (£800) this year."

L'Héréec threw his cigar into the bushes.

"That's serious," he said. "Why didn't you say so fore? There was time before dinner."

"What time had I, in the midst of the agitation and worry you brought upon me? And this is the time you choose to take your daughter back, when we are obliged to retrench even more than usual! I grant you, none of this is Simone's fault, but the mother is no child, and she means to come back too. She has sent the girl to pave the way, to insinuate herself into your affections, and to work upon your weakness."

She felt her son's firm, heavy hand pressing upon hers.

"Mother," he said, "we will leave money matters till to-morrow. My daughter is in your house to-night; I suppose you do not expect me to send her away now?"

" No."

"Then what is it that you do expect of me?"

"Guillaume, what I ask of you is not to keep her long," she answered, looking at him with eyes full of a man's strength and a mother's yearning, "and to avoid the snares of the mother I implore of you to remember that the woman who was the original cause of your money troubles is trying to get back to you and ruin you completely, and furthermore, that you have no longer the means to attempt this last folly towards which you are being driven."

Guillaume rose, his mother anxiously watching him and

waiting for his answer.

"Don't fret, mother," he said, kissing her forehead as he walked away. She stayed listening to his departing footsteps, and when he was out of sight, leaned forward, her head in her hands.

"The wretched boy loves her still!" she murmured, over-

whelmed by the conviction.

L'Héréec felt a sense of relief and happiness. He had not gone twenty steps before one thought wiped out all else. He was surprised at himself for feeling so happy; even to breathe the pure night air was a pleasure. He hurried along. Time enough to-morrow for money worries, to-night he could only think of his child, his darling who was restored to him, and of whom he had had but a tantalizing glimpse. He was going to see her again, and the idea gave wings to his feet; he had hard work not to run upstairs three steps at a time.

He stopped before her door, hesitating, tremulous with joy, the past and possible future forgotten, and knocked.

She was expecting him. A white-clad figure gently opened the door, and the girl's cool arms went round her father's neck, and her head nestled on to his shoulder.

He kissed her repeatedly, with indescribable joy, clasping his child in his arms. "Simone, Simone!" he murmured, as if all were expressed in that one word. She was dumb, feeling herself the harbinger of new life and love.

"Good-night, my blessing!" he said at last, and the white form disappeared. As he went to his room he felt his cheeks wet with tears in the cool darkness. He shut himself in to spend hours of the night in living over again, minute by minute, the wonderful new experience that had come to him.

(To be continued.)

## Miscellanea.

## I. CRITICAL AND HISTORICAL NOTES.

"Summer Theology."

THE "Summer School of Theology" at Oxford held its second session from July 22nd to August 2nd. The first was held three years ago, and apparently triennial gatherings are all that can be hoped for, owing to financial considera-Indeed, one pound was an amazingly low price to demand for more than fifty lectures and classes by men who are eminent authorities on their subjects. As was stated in the programme, "a generous guarantee of the Hibbert Trustees (enabled) the Committee to offer the advantages of the School at the lowest possible charge." Manchester College, whose boast it is to teach "theology" without insisting upon particular doctrines, was strongly represented upon the Executive Committee, to which the Principal of the College proved an untiring chairman. It thus played a large part in the general arrangements, which as a matter of fact were admirable. None the less, a certain bias, probably an unconscious one, was apparent in the choice of lecturers, who could scarcely be called representative of English Christianity as a whole, even apart from Catholicism. However, a correspondent's protest in the Guardian on this topic met with no response. Dogmatic issues as such, it is true, were left alone: in most cases they were practically not involved, but in others the critical position taken up was more or less subversive. This was especially the case with the New Testament lectures; Dr. Moffatt and Professor Bacon represent a distinctly extreme school, while Professor Lake, whose post at Levden lays him peculiarly open to precipitous influences, gave forth astonishing conclusions with a still more astonishing degree of assurance. On the other hand, Dr. Vernon Bartlet's able defence of the first epistle to Timothy was an unexpected pleasure. He maintained that St. Paul was never actually released from his "first" imprisonment, and that

the letter was written shortly after his arrival in Rome, while his hopes of early freedom might yet be strong. Very welcome, too, was the Rev. P. H. Wicksteed's vivid and sympathetic treatment of his favourite Dante, and a lecture by Professor P. Gardner, with slides, on the catacombs. In the former there was one slip of consequence as regards St. Thomas's attitude to Scripture, as though he had not recognized Tradition apart from direct support in Scripture. One was a little disappointed, too, that Professor Gardner, after his cordial and generous tribute to Mgr. Wilpert's magnificent work on the catacombs, should have deserted him in a matter of some doctrinal significance. In speaking of the two famous frescoes, each representing a basket surmounted by loaves and standing over a fish, he omitted to mention that Mgr. Wilpert asserts without hesitation that red wine is represented within the baskets, a detail in the symbolism which would bear eloquent witness to the belief in the Real Presence. We should in fairness add, however, that we have heard a good authority deny that the representation of the wine is as certain as one would think from Mgr. Wilpert's plates. We heartily applaud Professor Gardner's zeal for the further study of the subject; it will certainly have a sobering effect upon some critics' views of early Christianity. For example, as the learned Professor himself remarked, the total absence of eschatology even in the earliest frescoes sufficiently shows that the expectation of the end of the world was not the all-absorbing and all-explaining thought of the Church of the period.

As was to be expected, some of the most striking lectures were delivered upon the Philosophy of Religion, both by Professor Sorley, of Cambridge, and by Professor J. A. Smith, of Oxford. The former gave a general introduction to the subject, the latter traced the rapid development and collapse of primitive Hegelianism. The very name of Philosophy of Religion is of evil sound, for it came into being chiefly as a result of Kant's elaboration of a purely natural religion upon the basis of the analysis of the human need. If this subjective standpoint be exclusively adhered to, it almost inevitably leads to the de-dogmatizing of Christianity attempted by Modernism. Yet to contemn this line of apologetic altogether would be to blot out some glorious pages of Catholic literature. Of itself it is utterly insufficient to determine dogma, but it may help the modern doubter along the road

to it. Man of his very nature demands some belief whereby to guide his conduct, and if, for example, he tries to combine a materialistic world-view with any sort of religion, it can only be, as Professor Sorley remarked, from want of thinking on the subject. The same applies to some other philosophical or unphilosophical attitudes of mind.

Other lectures there were, including an exposition of Pharisaism from a learned rabbi, which was welcome by reason of the well-digested stores of rabbinical knowledge, now at last becoming generally accessible, upon which it was founded. As a defence of the Pharisees of the New Testament period it was not very plausible, but the lecturer himself recognized that the matter could not possibly be disposed of in a couple of hours. Professor Milligan gave some very useful lectures illustrating the new light which the papyri shed on New Testament Greek. One could only share his regret that his equally illustrious fellow-worker, Professor J. H. Moulton, should have elected to speak, not on New Testament Grammar, a subject in which he is probably second to none, but upon-Zoroaster! Comparative Religion was of course well represented. Its chief exponent was Professor Söderblom, of Upsala, who discoursed of "The Eternal Circuit and Eschatology." His English was a little difficult to follow, but we gathered that it was rather wrong and unusual to prefer a Whence and Whither to eternal circuitings in vast cycles of years. And yet we confess to some sympathy with the "immense weariness" which these latter appear to have set up.

But we must not attempt to review all the lectures. The audience was of many elements, including ministers of several communions, a fairly large American section, and a number of women. The numbers attending varied greatly according to the subject; Teutonic philosophy, for example, stands no chance against lantern-slides. Perhaps seventy or eighty would represent the average attendance at the lectures.

And now, what is the general outcome of such "Summer Theology"? Doubtless, in the first place, a diffusion of knowledge; also, we fear, some further progress in the evaporation of definite belief. Where a meeting of this kind is explicitly undenominational, dogma of any kind is almost necessarily excluded, and in practice receives no attention, save perhaps a not very intelligent allusion from the standpoint of Comparative Religion. And what is lost to sight is lost to

mind; the audience cease to attach importance to what the lecturers do not put before them.

In this respect the Dean of St. Paul's inaugural address on "The Christian Life" was perhaps prophetic of the general tendency of the school; which is the reason why we have forborne to speak of it till now. The Times, by-theby, more or less caricatured this address by giving nothing but its opening sentences; the Dean's objection to the "dog of no ascertainable breed " was highly amusing, but his later remarks tended to show that the mongrel stands at least equal chances with the pedigree-hound. After a striking but rather one-sided review of doctrine and history, he came to conclusions which certainly did not err on the side of gloom. The corruptions of Christianity in this country are but "slight and superficial." Contradictions, it seems, are not fatal to a religion, as they are to a philosophy; dogmatism and scepticism are alike treasons against faith! A practical synthesis has been found-the Dean did not mention the finder, presumably out of modesty-and it is enough. This, needless to say, was after a whole-hearted rejection of miracles. Most cheerful of all, to take a side-issue, was the insinuation that Rome was slowly failing; surely it is plain—and the Oxford and Cambridge Review has been making it still plainerthat, in this country at all events, it is the one communion which is not slowly failing. So far as we are aware, this was the only time that any lecturer struck a distinctly controversial note.

To come now to the moral; would it not be worth while to run a similar school on Catholic lines? Now that the Congress is "going strong," is it not time to ask whether a smaller group might not welcome lectures of a less popular type? With the greater prominence of Catholic life and thought, some of the laity may be expected to feel the need of some deeper knowledge upon which to base their position. Doubtless some would also be found among the clergy and among religious to follow such courses with interest. Finally, there is the more intellectual type of inquirer; he may or may not be thinking of entering the Church, but it is at least worth while persuading him that the step does not entail the abdication of reason. Vacation courses are now the order of the day; even at Oxford, besides the "Summer School," there has been a "Vacation Term for Biblical Study," founded chiefly for women. Of profaner studies, there were

also several courses, especially a large one for foreigners anxious to learn English and England, in which category were to be found several priests and religious. been delighted, by-the-way, to notice the Semaine d'ethnologie religieuse now (August 27th-September 4th) being held at Louvain, which will certainly make it easier for missionaries to understand and report upon the native races with whom they come into contact. The vast resources of Catholic missions will be more easily and methodically laid under contribution for anthropology and kindred subjects. that the Semaine is only for missionaries; all students in these branches of knowledge will find it most useful. Could not a "Catholic Week of Sacred Studies" be started in London or elsewhere, either in the summer or, say, at Easter? One might have about sixteen or twenty lectures, in courses of two or three or four. The finance would be the chief difficulty. In practice it would probably be necessary to guarantee the lecturer at the very least a pound a lecture, and though one could perhaps charge about a shilling a lecture, it would also be necessary to have a body of patrons or "guarantors," besides the executive committee. The advantages of such a school would probably be very great. On the one hand it would give a lead to Catholics, and raise considerably the general level of religious knowledge in all departments. On the other hand, it would greatly help to organize and coordinate the work of Catholic professors and experts, who would thus be brought into contact with each other, and be enabled to compare notes and form common schemes. The great lack of such co-operation has more than once been remarked upon.

C. L.

### What the Portiuncula Indulgence was not.

The publication of an English translation of the Life of St. Francis by Johannes Jörgensen, is likely to direct further attention to the much-discussed but still unsettled problem of the Saint's personal connection with the Portiuncula Indulgence. Jörgensen, who in the original Danish Text of his work had inclined to regard the story of the interview with Pope Honorius III. as apocryphal, has subsequently declared himself convinced by the arguments of Father Holtzapfel, O.F.M., and now accepts the primitive concession of the in-

dulgence as a fact, to be assigned probably to the year 1216. As is well known, M. Paul Sabatier had previously passed through a similar change of opinion and among the believers in the authenticity of this verbal grant by Honorius may be mentioned such scholars as Mgr. Faloci Pulignani and Dr. Fierens. On the other hand the Bollandist Father Van Ortroy, Prof. P. A. Kirsch and Dr. N. Paulus, among Catholic authorities, still consider that no adequate explanation can be given of the silence of the early biographers and of the contradictions and improbabilities of the later versions of the story. Thus they hold that the indulgence cannot be connected with St. Francis himself, but came into existence some fifty years later. It would even seem as if we ought to include among these more sceptical critics Father Michael Bihl, O.F.M., the author of the article "Portiuncula" in the Catholic Encyclopædia. Undoubtedly he maintains, as every Catholic must do, that "the declarations of the Popes have rendered the Portiuncula indulgence certain and indisputable from the juridico-canonistic standpoint," but he treats its historical origin from St. Francis as an open question, while from a note in the Archivum Franciscanum historicum (I. p. 653, note 2) we should certainly be tempted to infer that his own opinion was adverse.

The question is an interesting one and we are inclined ourselves to suggest that if the privilege was really conceded by Honorius, this was done in a form much more restricted than the later legend pretended. Is it not possible that the Pope attached a *Jubilee* indulgence to the restored church of Sta. Maria degli Angeli, to be gained perhaps first in 1218 and then not again until 1268? This would go far to explain the silence of all historical records in the interval. Moreover we believe that such indulgences were more common in the 'thirteenth century than is generally supposed. A Latin hymn of the time of the early Albigenses (C. 1215) as has been previously noted in these columns, speaks thus:

Anni favor jubilaei Poenarum laxat debitum Post peccatorum vomitum Et cessandi propositum. Currant passim omnes rei, Pro mercede regnum Dei Levi patet expositum.<sup>3</sup>

<sup>1</sup> See THE MONTH, October, 1901, p. 429.

<sup>&</sup>lt;sup>2</sup> Dreves, Analecta Hymnica, xxi, 166. Curiously enough a tradition, mentioned

That after 1268 the jubilee indulgence should soon have been converted into an annual privilege and that subsequent legends should have taken their colour accordingly, would in

no way be matter for surprise.

But what we especially wish to draw attention to here is a point which though quite incontrovertible, is not often noticed by those who discuss the authenticity of the Portiuncula. Practically speaking, that which is distinctive of the Portiuncula at the present day is the possibility of the reiteration of the visits. What at once attracts the attention of the curious spectator on such occasions is the stream of devout persons entering, departing, and coming back again, leaving the church by one door only to return to it a minute later by another. Now whatever may be the truth as regards St. Francis's interview with Pope Honorius, one thing is certain that the Saint never contemplated anything of this kind. which in extreme cases is apt to degenerate into something very like an exercise of agility. The whole question of the toties quoties, i.e., the reiteration of the conditions, and in particular of the applicability to the souls in Purgatory, belongs to a much later stage in the development of the history of indulgences. Supposing and accepting the entire trustworthiness of the story, of St. Francis's application to the Pope, as it is told for example in the letter of Theobaldus (C. 1310). the fact remains that the indulgence asked for by the Saint was simply an ordinary plenary indulgence available once a year. In the time of Honorius III., the possibility of gaining two plenary indulgences in one day was a conception which entered no one's mind. That such a privilege should be offered even once in a lifetime seemed an extraordinary thing. Only a few years before, in 1206, under Innocent III., Giraldus the Welshman had travelled to Italy purely for his soul's sake. He tells us that he remained in Rome, from the Epiphany to Low Sunday, busy in frequenting all the stations and shrines and in trying to gain every indulgence that was open to him. At the end he congratulated himself mightily that the total had mounted up to nigh a hundred years (annos relaxationis habuerat nonaginta duos).1

in the Lessons of the Sarum Breviary, attributes to Honorius III. the grant of an indulgence in connection with the Jubilee of St. Thomas of Canterbury. See The Holy Year of Jubilee, by the present writer, pp. 376, seq. Unfortunately several misprints in footnote 2, p. 377, have escaped correction.

1 See Giraldus Cambrensis, Opera (Rolls Series), vol. i. p. 138. He says he

kept a careful record of them in writing.

were the ideas of the religious world in which St. Francis lived, and this is obviously a long way from the state of things under which an energetic devotee looks to gain as many as fifty plenary indulgences in the course of a couple of hours.

H.T.

### Aboriginal Australians.

In the *Globe* newspaper, August 8, 1912, there appeared a paragraph under the heading "Australian Aboriginal Art," which on more than one account seems worth recording.

Carving or painting of hands on rocks is said to be universal all over Australia. The colour of the hands is red, and invariably they point upwards. What significance this may have is not known, but it is remarkable that the same practice is observable in the drawings left by the primitive Egyptians, Arabians and Mexicans.

As a rule the hands depicted are left ones, suggesting that these were laid on the flat and their outlines traced round them with the right, though in some cases it cannot have been so. A more interesting question is that as to the light thrown on the character of the artists and their stage of civilization; as to this, however, not very much light is thrown by the drawings. There are, it is true, some representations of human heads, apparently female, but—strangely enough—without any indication of mouths. The profiles, however, present an aquiline type, wholly unlike the aborigines of the district.

As to other particulars, some of the figures, though poorly executed, have a refined character and appearance quite out of keeping with Australian "nigger" art. There are, moreover, drawings of kangaroos, far more artistic than anything done by modern natives, and some of various non-indigenous birds and other creatures, ducks, bats, sheep, pigs, turtles, and so forth, as to the antiquity of which nothing can be inferred.

The great question which suggests itself is as to the evidence thus furnished in regard of the great problem of the place to be assigned to the artists in the human family. The aboriginal Australians are commonly supposed to represent the very lowest stage in the evolution of the race, and to be little removed from Simian ancestry,—though, as is well-known—Australia produces no monkeys. But their mental development is quite insignificant we are often told, and it therefore seems to be worth while to cite some evidence on the

subject which has come into our hands from one who speaks from personal observation, and whose communication must be left to speak for itself, and estimated by the evidence it itself affords. The writer—a native of Austro-Hungary—speaks thus:

I had the opportunity of accurately investigating the mental development of some of the lowest tribes in existence to-day, and although I was very much prejudiced against them by the false accounts of superficial travellers, and especially by the perusal of Haeckel's and similar works, I soon found out the shallowness of their impressions, and I can strictly affirm and am ready to prove that far from representing a type of humanity such as must have existed in a primitive condition of the world, they are the descendants of an ethnical group (most probably of "Dravidical" extraction), emigrated into Australia, separated from more favoured peoples, and degenerated into a low state through unfavourable circumstances of environment. Australia is, in fact, the only country in which the flora does not offer a single instance of edible plants, and without edible plants there is not even the idea of agriculture, and therefore of civilization as we understand it. So it is that having had no occasion to exercise their mental power, we see them sunk in a comparatively low state, I say comparatively, because their language is a most evident testimony of their having once occupied a higher mental position. It is most musical to the ear, pretty rich in abstract terms, and it certainly occupied a middle stage between monosyllabic and agglutinant tongues. As to their intelligence, I know of many young savages in West Australia who could speak and write English perfectly after only three years' schooling. I even know one instance of a savage chief, who having taken a great fancy to Latin and Greek, actually succeeded in acquiring a good knowledge of these languages. Now his tribe is certainly as low as can be found. Their only weapon is a stout stick, they have not the slightest idea of decency, living promiscuously: catch fish with their hands, and have no more industries and arts than monkeys save the use of fire. I was also surprised to find clear, definite religious ideas amongst many of them, and could not help thinking on how shallow a foundation are based such ideas as those of Spencer on the Origin of Religion.

Such is the evidence of our correspondent, which although, as has been said, we are obliged to leave it to speak for itself, seems to us deserving of being recorded, and may, as we hope, at least serve to call attention to a very interesting and important subject, and perhaps to elicit further evidence in its regard.

J. G.

#### A Roman Document.

The recent publication of diaries kept and notes taken at the time of the Anglican Orders Commission eighteen years ago, has enabled us to see how differently the religious situation in England was estimated on that occasion from the side of the High Anglicans, the French Catholics, and the English Catholics engaged. Further to complete the store of materials on which future historians can draw, the Civiltà Cattolica, in its number for July 6th, published for the first time a long document "written in 1897 at the desire of Lec XIII., by a prelate well versed in the subject." This is all that the Civiltà Cattolica tells us of the authorship. We can see, however, from the document itself that the writer was not an Englishman, but was probably an Italian who had been long in England and was therefore thought by Leo XIII. able to furnish him with independent information as to the real attitude of the English people towards Catholicism. We can indeed conjecture, though only conjecture, an occasion which might have made Leo XIII. desire to have such a statement. In the early summer of 1896, towards the end of the sessions of the Anglican Orders Commission, Mr. T. A. Lacey published his De re Anglicana. It was written with the object of representing the High Anglican party as having already become, or on the verge of becoming, the predominant influence in a Church that was steadily purging itself of its Puritanism and other heresies, and advancing towards the condition under which Corporate Reunion might be feasible. Copies of this document had been presented to Leo XIII. and his Cardinals as soon as it was finished, and to counteract the incorrect impression it was calculated to make on them, Abbot Gasquet and Mgr. Moyes had written and distributed their Riposta, in which Mr. Lacey's points were contested sentence by sentence. If Leo XIII. should have asked for a third document from some source independent of the parties to the controversy, to enable him to form a true judgment, the document now published answers to the character of the report he might have received. Of course in 1897, when this document was written, the decision on Anglican Orders was irrevocably taken, but the Corporate Reunion controversy was still open, and it is on the hopelessness of this that the document chiefly bears.

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Though it was written by a foreigner and fails to set a few things in their due perspective—which is indeed not surprising where the shapes and proportions are so abnormal-we may gather from this document, Sulla situazione religiosa in Inghilterra, that Leo XIII. was very accurately informed in all substantials and many details as to the religious state of the country he had been told was now ripening for Reunion. He knew that "the names 'High,' Low,' and 'Broad Church' were conventional terms to distinguish the principal divisions in the National Church," that "the three parties thus designated held very different and often downright contradictory beliefs," "and yet lived in communion with one another, together forming the Anglican Church, and enjoying equal rights within its fold, though all the while sharply attacking one another." He knew that "Lord Halifax and the Archbishop of York [of those days] . . . declared their belief in the Catholic doctrine of the Eucharist and yet communicated fully in sacris with the Bishops of Liverpool and Exeter who were energetic in their denial of this same doctrine, communicated too with the Dean of the Chapter of Ripon who had lately denied the existence of a personal God, with the Archdeacon of Canterbury who denied eternal punishment and many other things, and with the Bishop of Worcester who accounted the expression 'Mother of God ' to be blasphemous." He knew that "the Ritualists form only a subsection of the High Church party, and that one who judged of the Anglican Church by what this party sees and feels would be guilty of great rashness." He knew that "a Ritualist will often profess a greater number of Catholic doctrines than Protestants of other parties, but that he will profess them always for the same formal motive, to wit, that they accord with his own ideas or tastes, but never because they have been defined by a living authority divinely authorized to teach." He knew that "the Anglicans have usually no true conception of the nature of dogma, and with the greatest willingness reject or modify, to suit the opinions in fashion at the time, beliefs they have hitherto respected as essential." He knew that even those who had been so anxious for him to declare their Orders valid, could not safely be assumed to attach the same meaning to valid Orders as did the Catholic Church; indeed "by their assertions and insistency were virtually asking the Pope to admit that the power to offer a true sacrifice was not essential to the Catholic priest-

hood as Christ instituted it;" and he knew of a signal illustration of this, for Bishop Wordsworth, the very man who " in his Preface to the De Hierarchia Anglicana had called upon the Roman Church to do justice to Anglican Ordinations by recognizing their validity," had afterwards in a diocesan conference, declared expressly that " what truly distinguishes the clergy from the people is the pastoral office, whereas the power of sacrificing does not belong exclusively to the priest, but is common to them both." Moreover he had learnt from this newly published document what was undoubtedly true then, and is still more true now, that the main current in English religious life, so far from being a gradual approximation towards Catholicism, is a steady drift towards indifferentism or worse-"The ultimate result of all these divisions, the calamity which is ever increasing in a disastrous manner in all classes and social conditions throughout England is the indifferentism over religious matters, with the terrible evils that follow therefrom. The conventional forms of education and a certain natural rectitude are maintained and accepted as a substitute for religious principles. But Religion itself is disregarded save that it is respected in those who find it helpful and consoling."

Much else, in complete conformity with the facts, is to be found in this anonymous document; for it tells of the way in which the three Papal Letters were received in this country; how general was the appreciation of the Holy Father's personality and amiable intentions, how general the recognition that his language was straightforward, his meaning clearly defined, and his reasoning convincing if once his premisses were admitted, the recognition too of the contrast which in these respects, his utterances offered with those of the religious leaders they had experience of at home; and, on the other hand, how general also was the agreement that no reunion was possible which had for its basis the only basis conceivable, the spirit of submission to the authority of the Apostolic See. But it is enough to cite this document for the witness it bears to the accuracy of the information with which Leo XIII. was furnished as to the hopelessness, under the present religious conditions in England, of any movement

for corporate reunion.

### II. TOPICS OF THE MONTH.

The late Mr. Andrew Lang. IT was altogether seemly and natural that the Catholic press should write with much sympathetic regret of the death of Mr. Andrew Lang, which occurred on July 20th, for

the cause of freedom and justice, the cause, that is, of the Catholic Church, owed much to his learning and impartiality. He was a fine illustration, notable from its very rarity, of a candour and openness of mind which rose superior to all the prejudices of early education. Reared as a Presbyterian, he could yet appreciate the true spirit of Catholicity, whether embodied in a heroic figure like Joan of Arc, or seen in its historic function of moulding, directing and preserving the forces of real civilization. In his History of Scotland, his Knox and the Reformation, and various works dealing with the latter period, he delivered an assault upon the great Protestant tradition, nowhere so inveterate as north of the Tweed, from the effects of which it can hardly recover. And in the case of Blessed Joan his services to truth were no less valuable, for he successfully repelled the insidious attacks made upon the fame and holiness of the Saint by that modern Voltairean, "Anatole France." With even greater zeal, as might be expected, and a fair measure of success, he championed the cause of Mary Queen of Scots, against non-Catholic assailants of her reputation.

In another line of research, that of scientific ethnography, he did much, if not to establish satisfactory theories of the origins of religion, at least to overthrow the purely arbitrary views advanced with so much assurance by various rationalists. "This kind of reasoning," he aptly said, "with its inferring of inferences from other inferences, themselves inferred from conjectures as to the existence of facts of which no proof is adduced, must be called superstitious rather than scientific." Not a Christian in the fullest sense, he yet was unbiassed by harred of Christianity, and his various studies in savage religions and rites form notably effective criticism of the a priori assumtions of anti-Christian investigators. The "Golden Bough" would by this have become a veritable Banyan-Tree, were it not for Andrew Lang.

When one thinks of the tenets of the "Knox Club" in Edinburgh and the violently partizan writings of Dr. Hay Fleming, one realizes better the debt the Church in Scotland owes to this

fair-minded and courageous historical student. He has other claims as a *littérateur* of high distinction and amazing versa-

<sup>1</sup> Magic and Religion, pp. 5, 6.

tility on our regard, but none equals that won for him by his steadfast love of truth and his constant endeavour, according to his lights and opportunities, to make it prevail.

A Chronicle of the Popes.

We have been astonished at the welcome given by many of our Catholic contemporaries to a certain compilation called *A Chronicle of the Popes*—a welcome which may possibly mislead

Catholic readers as to its real value. We have not examined the book with much care, but even a cursory inspection is enough to show that the author, a non-Catholic, however excellent his intentions, has not been able to transcend the limitations of his doctrinal position. We are not, of course, surprised that a writer, ignorant of the Divine character of the Papacy, should often misinterpret the actions and policy of the Popes, for he lacks one essential qualification for a right understanding. Nor is it extraordinary that, devoid of the instinctive faculty sentiendi cum Ecclesia, which goes with the full possession of faith, he should be unable to discriminate between opposing parties in the Church and form a right judgment on points of orthodoxy. Still, as a result, the Church is treated herein merely as a secular institution and excessive prominence given to the political action of her rulers. This, as we say, was inevitable in the circumstances; all the same, it renders the Chronicle both defective and untrustworthy. More positive faults, due to the same causes and probably to undue reliance on anti-Catholic sources, further detract from its value. The cruel old calumny, refuted in these pages last October,1 that the Jesuits in Brazil robbed and made slaves of the natives, till called to order by Benedict XIV., is set down here as a fact, and the Society is generally credited, in approved Protestant fashion, with a sinister influence upon Church affairs. Older libels, such as the sale of Indulgences and the opposition of the Church to science, are prevalent to such an extent as to make us wonder what was the nature of the revision to which, as stated in the Preface, a "Catholic theologian" subjected the book. may be that the fact thus prominently announced and the manifest efforts made at impartiality, a feature so contrary to what we are used to in non-Catholic books, have made our contemporaries less exigent of accuracy than they otherwise would have been: nevertheless, it would be, we feel, a great misfortune if on the strength of their recommendations, this book were introduced into Catholic libraries: readers who had scholarship enough to use it safely would not need to consult it, whilst others would almost certainly derive some harm from its perusal.

In a review of Funk's Church History, THE MONTH, Oct. 1911, p. 438.

Putumayo and Protestantism. "Peru is a Catholic country; Putumayo, the scene of the rubber atrocities, is in Peru; therefore, atrocities are the natural fruit of Catholicism." The above is not by any means

a perfect syllogism, but it is a perfect specimen of the animus of the Protestant Alliance, which lately passed a resolution,1 embodying its flagrant want of truth and logic. It only needed for completeness the assertion that the Jesuits were the real authors of the outrages, and this was accordingly supplied in Edinburgh, on August 18th, by the Rev. Jacob Primmer, a Protestant fanatic of those parts. To minds thus hopelessly poisoned by prejudice no lies are too gross for acceptance, no refutations cogent enough, but the Church may confidently direct the attention of right-thinking men to the famous Reductions of Paraguay, which prospered so wonderfully for nearly two centuries, as proofs of the power of the Catholic religion to civilize, without enslaving or plundering, savage races. It was commercial greed, enraged at being debarred from exploiting the Indians, that finally wrought the destruction of the Paraguay settlements, the same spirit that is alive to-day in Putumayo to the ruin of its hapless inhabitants. The Catholic missioner, now as then, is free from the taint of commercialism, and his introduction into Putumayo would be the best guarantee that the evil spirit of Mammon will henceforth be kept in check.

It is doubtless not easy for militant Protestants, with their prejudiced views of the Church and their bitter hostility to her advance, to face the fact that she is really best fitted to effect the spiritual regeneration and protection of the Putumayo Indians. We do not wonder at their chagrin that the public should be asked to pass them over and give support to an institution which they would willingly see exterminated. But they must learn to see things as they are and not as they would like them to be. Article IV. of the Peruvian Constitution, enacted to prevent the introduction of religious discord amongst a people united in possession of the true faith, may or may not be an obstacle to Protestant enterprise in these regions; but there is an obstacle, an insuperable one, to the effective evangelization of their inhabitants by Protestants, viz., the fact that there is no Protestant religion which the natives can be taught. There are, of course, a thousand non-Catholic denominations, each putting forward, on the same unstable basis of human reason, some fragmentary variant of Christianity selected from the Christian Bible: but no one of these, from Anglicanism down to Christian Science, can rightfully advance superior claims to recognition over any other. Mere common sense, therefore, suggests that the only Church which teaches the unchanging Christian creed as Christ taught it,

<sup>1</sup> See Truth for August 7th, cited by Catholic Book Notes, August 15th.

i.e., with certainty and with authority, should as the first in the field be left alone to accomplish its work of evangelization. Long before the publication of Sir R. Casement's report, the Holy Father was negotiating with the Peruvian Government for the establishment of missions amongst the Putumayo Indians, and in June last, after the return of his delegate, Padre Genocchi, he issued that touching Encyclical to the Hierarchy of Latin America, which was published in the Tablet for August 9th. The impending despatch of four courageous Franciscan missionaries from the English Province of the Order is thus due to the Pope's own initiative. But they deserve the support of all Christians. There are Protestants, to be sure, who hold that any religion, however degraded, is better than Catholicism. need not discuss such people, but, in view of their existence, one is almost reconciled to the Government's proposals regarding the Feeble-minded.

Money and the Apostle. If the absentee Bishop of the Falkland Islands, on whose mercantile methods of Gospel propaganda we animadverted last month, had confined himself to his own concerns—the

spiritual needs of the Anglicans resident on the western shores of South America and committed to his care, apparently, by the Apostolic authority of the South American Missionary Society—we should not have felt called to notice him. He is plainly not one of those to whom the injunction—"Do not possess gold nor silver nor money in your purses, nor scrip for your journey, nor two coats, nor shoes, nor a staff"—could be addressed with any appropriateness. But since he has thought fit in his appeal to decry the Catholic Church in South America, and to insinuate that the spiritual interests of those regions would best be served by spreading there the State religion of England, he rather forces us to dwell upon his claims to be an apostle.

The Bishop, then, has told the public that for the proper working of his vast diocese he needs £100,000: the public, after over a year's incessant pleading, has given upwards of £6,000. Now, as a protest against such un-Christian apathy, the Bishop threatens to resign his See. It is that threat of his that distinguishes his lordship from the common or Gospel kind of apostle. The need of money to carry on God's work in church and school is great and widespread, as the pathetic appeals in every issue of the Catholic press testify. No Bishop, no parish-priest, but could do much more to extend Christ's Kingdom if he had more funds. But we do not hear of pastors of souls resigning their charges if they are "refused the power to carry out the full work which ought to be done," which is the gist of the Bishop's complaint. We do not read that St. Francis Xavier

had a banking account, yet he was a successful missionary in his time. There is something more important than money, sc. the Divine commission and the Divine assistance. If the Bishop believes, as we presume he does, that he holds his appointment ultimately from God, having done his best to extend the scope of his work, he may surely without blame leave the rest to his Master. If he is not God's messenger, ten times the money he asks for will not make his message more spiritually effective.

Putumayo versus Congo. It is perhaps inevitable that the fact of the Putumayo horrors being the work of the agents of an English company should be strongly emphasized by those who have not forgotten that

many people in England strove to saddle the Catholics of Belgium with responsibility for the crimes of the Congo, and by the national rivals of the British Empire, irritated by the superior philanthropic pose of many of its members. Various papers in Germany and America, for instance, both Catholic and Protestant, have been pointing the moral with the usual journalistic emphasis. We have no wish to minimize the responsibility of the London directors of that nefarious enterprise: it is high time that they and all their like-people whose only thought is to make money without enquiring too curiously into the sources of their profits-should be brought severely to book. But racial and religious recriminations such as these, between different nations and faiths, are strongly to be deprecated. It is not Christian to take the black sheep of any country, or any Church, as typical of its whole breed. In no case can the heartless exploiters of the defenceless savage be reckoned as adherents of any creed; they are self-excommunicated from all religions, even the merely natural. And as for country, no land can boast itself free from such mis-representatives: they are the scum of the whole earth, a colluvies gentium exhibiting, not the characteristics of their particular countries, but the basic brutality which is found in all men who have ceased to regard Divine laws and are out of reach of human.

An Anglican on the Counsels. The whole output of Protestant theology, that moles indigesta of individualistic "views" and "opinions," is an eloquent monument to the fatal spiritual and intellectual consequences of

the rejection of Catholic Tradition at the Reformation. By its scorn of Scholasticism, that misguided movement cut itself off definitely from the only sound and coherent metaphysic, so well adapted both to sharpen the mental faculties and to guide speculation. And hence the welter of inconsistent doctrines, the frequent exhumation of dead and buried heresies, the con-

tradictions both of reason and revelation, that abound in non-Catholic treatises of divinity. Not that efforts have been wanting, such as the study of the Fathers advocated by the Tractarians, to regain touch with the Catholic mind, but these efforts, which have never included the acceptance of Catholic philosophy. have been too spasmodic and unstable to achieve success. It is all the more surprising, therefore, to find in the current Church Quarterly Review a full and fairly accurate account of the Catholic doctrine of Probabilism, written, it is true, with something of that air of condescension which certain Protestants assume when speaking of the good points of "Rome," but manifestly an honest endeavour faithfully to describe a system which most non-Catholics have studied only in the malignant pages of Pascal. Still, the author, the Rev. C. J. Shebbeare, has been unable, for all his open-mindedness, to divest himself of the old Protestant notion regarding works of supererogation. He denies the distinction between precept and counsel. In defiance of all Catholic tradition, founded on our Lord's teaching and exemplified in the lives of the Saints, he equivalently declares that the true spirit of Christianity leaves no scope for generosity, that everyone is bound under sin to do what in the circumstances is the most perfect thing, that all fail in their bounden duty who do not always and consciously aim at sanctity. When we consider, in the light of such preposterous views, the Church's teaching about the religious state and the evangelical counsels, and that few, even of the saints, have been inspired to take the heroic vow always to do the more perfect thing, we see how fatally persistent in Anglicanism is the old Lutheran heresy about "voluntary works," which leaves no alternative between sanctity and sin, and which, if ever reduced to practice, would choke the spiritual life with endless scruples or lead to despair. Inability to square their teaching with ordinary Christian practice, or with the facts of human nature and circumstance, ignorance of the spiritual experiences gathered and transmitted by God's Saints, hopeless confusion in their moral estimates—such are some of the penalties which befall those who try to teach Christianity whilst repudiating the guidance of the Church.

The Ethics of the Hunger-strike.

In our last issue we pointed out that the hunger-strike, as resorted to by certain persons convicted of criminal offences, was an immoral practice, for the reason that it involved the direct intention of compassing one's own death, unless prevented. Directly to compass one's own destruction, without authorization from God the sole Lord of life and death, constitutes the crime of suicide. A correspondent in the Tablet for August 24th, thinks fit to characterize this immediate application of the Fifth

Commandment as "harsh dogmatism," a description which might with equal justice be applied to the Commandment itself. The writer goes on to suggest that the cause, Votes for Women, is so noble as to warrant the risking of life. Merely noting that we were speaking of the intended sacrifice, not the risk, of life, we may point out that this is the same argument as is used to excuse the window-breaking and incendiarism of the "militants." "Our motives are so pure and unselfish that it is unjust to punish us." On a similar plea one might rob the mail to endow a hospital. The fallacy, in fact, must be obvious to all who are guided by reason rather than emotion. As we explained a few months ago,1 it amounts to this, that the means chosen, being intrinsically evil, cannot be justified by any motives, however noble and exalted. You cannot hope to advance the cause of justice by offending God. The fallacy runs through all the arguments for "militancy," It is intrinsically evil to destroy what does not belong to you, whether it be a shop-window or your own life, unless God authorizes you to do it in pursuance of His service.

The rest of the correspondent's letter attempts further to justify "militancy" of that kind, by the example of similar unjust methods used by men to call attention to their grievances. History, forsooth, shows that violence is necessary to obtain political justice. That is, if one cannot get one's rights by lawful means, one may use unlawful. Flectere st nequeo superos, Acheronta movebo! We cannot think that "A Catholic Layman" has realized the full bearings of this plea of necessity. It would open the door to all sorts of immoral practices. It would have justified our Catholic ancestors, for instance, in winning political enfranchisement by taking the anti-Papal oaths proposed to them. No, let us be Christians first and "militants" (if we can) afterwards. A cause that necessitates unjust means of support stands ipso facto condemned.

At the Norwich Congress the Catholic Social The Success of the Guild crowned two years of steady and fruit-Catholic ful work by what must have seemed to its Social Guild. members a veritable triumph. Frowned upon by some timorous souls at its inception as something savouring of Socialism, it speedily vindicated its character for orthodoxy by the exposition of its principles in many useful publications, and by the prominent part taken by the clergy in extending its work. Its aims and methods from the first had the full approval of ecclesiastical authority, which recognized in it a direct and welcome response to Pope Leo's appeal to Catholics to take their share in the solution of the many industrial and economic problems, which had grown up in communities long and

<sup>1</sup> THE MONTH, April, p. 427.

completely deprived of the moral guidance of the Church. This approbation grew more and more emphatic, till in the spring of the present year, his Eminence the Cardinal presided at a Guild meeting, wherein the Bishop of Northampton enounced and elaborated a definite Catholic Social Programme of reform, selecting those abuses in our modern civilization that call most loudly for redress. Nothing, it would seem, could have been more indicative of the important part played by the Guild in advancing Christian principles than the cordial sympathy shown it by the Church on that occasion, unless it was what actually took place at Norwich, where the Cardinal once more, in the presence of the Bishop of Salford and others of the hierarchy, recommended its work to a crowded audience, deprecated unkind criticism of its pioneer efforts, praised what it had already accomplished, and confidently looked to its continued exertions, "to lead us into the right path and keep us there." Every member of the Guild present felt that the Cardinal's speech was a tactful and generous appreciation of their work and a valuable stimulus to yet more earnest propaganda. They could at least be assured that there was nothing hitherto in their achievements alien to Catholic principles.

The "Universe" and the Guild.

All this official encouragement notwithstanding, an article appeared in a prominent Catholic weekly, the Universe for August 16th, which dealt with the sociological aspects of the Congress, and under cover of salutary warnings against the dangers which Catholic social workers run of imbibing the principles of Socialism, seemed to be an attack on the Social Guild. The dangers are asserted at the outset to be very real, as the following words show:

But the sociological determinations of the Congress, and, we must add, the general lines and methods of Catholic social policy, as laid down and explained by certain Catholic writers, do not appear to us to be based on any, new reading of the facts: still less have they any particular features that mark them as distinctively Catholic.

Now the "sociological determinations of the Congress" necessarily embrace, amongst many others, the conclusions arrived at in the papers read at the Catholic Social Guild meetings, even though the restrictive "certain" prevents us from being sure that the many writers of the Guild are aimed at in the following phrase. Accordingly, we must accept one of the only two possible deductions, viz., either that the writer, who cannot fail to know of the existence of the Guild, thinks its influence on Catholic thought so small as to be wholly negligible, or that he mistakenly classes its policy with that which he denounces as "nothing more than a dilution of Shavian, Webbian, and Fabian

theories and doctrines with the protecting word Catholic prefixed." As the publications of the Guild, which include several of the social pronouncements of Popes Leo XIII. and Pius X., are conspicuous for the emphasis they lay upon a change of heart as well as of environment for effective reformation, and as its whole efforts, by its lectures and its study-clubs, are directed to the inculcation of sound Catholic principles, we seem to be driven to the first alternative. To write a long leader on the dangers of a faulty Catholic social policy, without mentioning the one organization which has been episcopally blessed and consecrated to provide against such dangers, and which has met with such a large measure of success and recognition, would seem an impossible feat unless the writer honestly thought the organization unworthy of mention. Indeed, what other possible conclusion can we come to when we read the concluding words of the article, in which all restrictive phrases are omitted (italics ours):

We venture to think that Catholic social reformers must discard the trappings of Fabianism before they can expect to create a strong and truly representative social organization or contribute to the solution of social problems on sound Catholic lines.

The man who wrote those words could not possibly have heard or read those of the Cardinal at the Congress about the Catholic Social Guild.

But again we are met by the perplexing reflection that the Universe has hitherto been foremost amongst Catholic papers in supporting and promulgating the work of the Social Guild, and under its new management has opened its columns to a series of articles on social subjects by the President thereof. Nor is our perplexity removed by an editorial note in answer to a letter of remonstrance in the issue of August 23rd, wherein the editor disclaims any intention of criticizing the official work of the Guild, but hints that fault may be found with the "individual opinions and theories of its members." Whilst deprecating as a general policy all vague and unsubstantiated accusations, which only cause uneasiness without providing any remedy, we can but wait till the Editor makes some definite charges, when, we imagine he will find the Catholic Social Guild no less keen than himself to denounce what is contrary to Christian morality.

Was
the Congress
truly National?

A letter in the Universe for August 23rd,
calls attention to a feature of the Congress
which deserves very particular consideration,
viz., the fact that all classes of the laity were
by no means represented there. If one runs through the names
in such a compilation as the Catholic Who's Who, which pre-

sumably represents the élite of the Catholic body in England, one realizes how few comparatively of those mentioned found it possible to take part in that important Catholic gathering. And quite apart from notabilities, as the correspondent points out, many sections of the Catholic population, whose interests are nevertheless bound up in the policies adopted-" landowners, mine-owners, mill-owners, farmers, traders, bankers, professional men "-were not officially represented. This raises, of course the question-how could they be thus represented unless, apart from the Congress, they were united in Societies of their own? And as regards the policies advocated or adopted, the presence of the Hierarchy in such large numbers at least secures this negative result-that nothing shall go forth as the voice of the Congress which conflicts either with revelation or morality. Still the fact remains that many prominent Catholics have not vet realized the strong claims of the Annual Congress upon the attendance of all earnest members of the Church.

Weapons for the Armoury of Faith. The utility dwelt on in these pages last month of some sort of register of magazine articles, bearing in one way or another on the interests of the Faith, and yet often lost sight of

under succeeding waves of periodical literature, is brought again to mind by the contents of the current (August) number of the Oxford and Cambridge Review, which contains at least three articles of apologetic value. The first, called "The Weird of Wessex," is a drastic criticism of the moral outlook of Mr. Thomas Hardy, which, on account of his literary reputation, or because of their own unstable creed, few critics have the courage to handle as it deserves. Mr. Hardy is not an atheist-granting a few initial assumptions, the atheistic attitude is not illogical-but he occupies the absurd and inconsistent position of owning himself a creature and finding fault with his Creator. In other words, he thinks it possible that the Infinite should be Evil, should lack Goodness or Power or Wisdom, or all three,-should, in fact, be finite. Hence the gloom, the revolt, the sullen and cynical pessimism that mark his view of life. All this is admirably set forth, with apt illustrations, by Mr. G. H. Powell in his clever and convincing dissection of the Hardyesque morality.

"The Decline of Religion in England," by Mr. John Straight, is an article prompted by the statement which the Archbishop of Canterbury went out of his way to make in his March "Charge," to the effect that Catholicism in England was declining, and was thereby shown to be unsuited to the English character. By a series of testimonies culled from official sources,

Mr. Straight is able to prove that Catholicism is the one religion that is holding its own in this land, the bulk of whose inhabitants, as far as statistics of Church membership go, seem to profess no creed at all. His investigation, which is not concluded, reveals a very sad state of affairs, the only consoling aspect of which is the steady stream of earnest converts to the ranks of Catholicism. The third paper of consequence is a continuation of M. Flavien Brenier's searching studies, entitled "Free-masonry v. Christianity"; the present instalment dealing with the fortunes of the brotherhood in Russia. One remarks how relatively few the Masons are, and how fatuously, in their eagerness to reject the moral guidance of the Church, modern Governments, monarchies as well as republics, Catholic (nominally) as well as non-Catholic, allow themselves to be dominated by this secret anarchic organization.

Where resistance to Law is justifiable. An extraordinary instance of this folly has seemingly occurred recently in the Grand Duchy of Luxemburg, a little independent State between Germany and Belgium. Ninety-

eight per cent of the inhabitants of this country are Catholics, yet they have allowed their Chamber of Deputies to pass what amounts to a grievously unjust Secular Education law. amount of ignorance of Catholic principle and indifference to the interests of the faith, revealed by a fact of this sort, is extremely difficult for us to realize. For in this country the conditions are practically reversed. Ninety-five per cent of the inhabitants of England are non-Catholics, yet the strongest Government of modern times was baffled, mainly by the efforts of the small remnant of Catholics, in its attempts to pass various Education Bills, the injustice of which was mild compared to this monstrous Luxemburg legislation. And this apparently is the last step of a long series of oppressive laws, for the common schools since 1881 seem to have been "non-sectarian," in deference to the possible claims of an infinitesimal section of the inhabitants. Moreover, owing to the same secret influences, this overwhelmingly Catholic state has no representative at the Vatican. Happily, as regards the Education question, the Bishop of Luxemburg, immediately after the passing of the Bill, sounded a call to arms in a pastoral which leaves nothing to be desired in point of vigour, courage, and explicitness. If his flock fail to respond to this stirring appeal to overthrow the petty despots -the Grand Duchess, a child of eighteen, seems helpless in their hands-who thus outrage their consciences, then we can only conclude that the Luxemburgers have the sort of Freemason they deserve.

Catholic Education in India vindicated. If we refer once more to the egregious Mr. Skipton of the Eurasian Education fund, whose libellous attack on the character of Catholics in India we noticed last month, it is only to

secord that his dishonest and slanderous methods have been repudiated by his employers, who have expressed the most cordial recognition of the excellent work done by the various Catholic teaching bodies, both amongst the Domiciled Community and the natives. According to the Catholic Herald of India for July 31st, the Archbishop of Simla has met and exchanged views with the secretaries of the Fund, with the result that there is now complete understanding between them, and the various Protestant officials have borne explicit and ungrudging testimony to the patriotic character of Catholic education. The event was fittingly celebrated by a luncheon given by the Rev. Dr. Francis, one of the Joint-Secretaries, who entertained the Catholic Archbishop of Simla and the Anglican Bishop of Bombay, together with a number of other representatives of all parties. We have now a hope, a very slender one, that Mr. Skipton will make what amends he can for his frequent and unfounded attacks on Catholic loyalty.

## Reviews.

# I.-JÖRGENSEN'S LIFE OF ST. FRANCIS.1

NOTHING perhaps has been more remarkable in the religious movements of recent years than the extraordinary revival of the cult of St. Francis of Assisi. Assuredly this is not to be regretted. Short of the appearance amongst us of an actual living saint, the best thing we can pray for is the proper appreciation of a dead one. But if the trend of current literature can be accepted as any criterion, this last consummation is not far from being realized. The market for Franciscan literature seems inexhaustible, and one can only regret that among the many works produced to satisfy this demand, so large a proportion in one way or another fall short of our ideal. What we want above all things is

<sup>&</sup>lt;sup>1</sup> Saint Francis of Assisi, a Biography. By Johannes Jörgensen. Translated from the Danish with the Author's sanction by T. O'Conor Sloane, Ph.D. London: Longmans, Price, 12s, 6d. Pp. xvi. 428. 1912.

a book which on the one hand is thoroughly and devotionally Catholic, and on the other is scientific in treatment. The much vaunted Life of M. Paul Sabatier may in some measure comply with the second requirement, but it utterly fails to satisfy the first. The portrait he has painted is an anachronism and in no way helps devotion, while there is a subtle suggestion of patronage about most of M. Sabatier's utterances which makes it hard to be even just to the very real services he has rendered to the cause of Franciscan scholarship. Abbot Cuthbert Butler has well said that the St. Francis of Sabatier is "at heart a modern pietistic French Protestant of the most liberal type, with a veneer of thirteenth century Catholicism."

Under these circumstances the admirable biography of St. Francis published a few years ago by the distinguished Danish scholar, Johannes Jörgensen, may look for an exceptionally cordial welcome from Catholic readers. The personal history of the writer of the volume adds so much of additional interest to his book that we cannot help regretting that the English translator has not, like M. de Wyzewa in the French edition of the work, prefixed to the volume a short account of the author's career. Herr Johannes Jörgensen's conversion to the Catholic faith was quite as remarkable as that of M. Huysmans at about the same period, while both as a scholar and a man of letters he holds a position in his own country incomparably higher than that of the late brilliant but somewhat meteoric French oblat. Be this as it may, Herr Jörgensen's Life of St. Francis is a thoroughly serious contribution to the subject by a scholar who is a master of every detail in this now most intricate field of Franciscan origins. It represents the outcome of several years of incessant industry and it is stamped throughout with the hall-mark of an eminently sane and judicious criticism. Perhaps nothing better emphasizes the tone of the writer's mind than the fact that while himself an earnest and almost pietistic Catholic and while disagreeing fundamentally at times from the point of view of M. Paul Sabatier and his followers, he nevertheless gives repeated proof of a sincere and hearty appreciation of the French savant's work. Moreover the poetical outlook upon life which is ingrained in the author of Bekendelse, illuminates his study of St. Francis with numberless vivid and appreciative touches. As a piece of literature the Life is a most gracefully woven texture and it is something

to say that even in the English translation the charm is not altogether lost.

None the less while gladly admitting that the average reader will probably pronounce this English version to run smoothly and pleasantly enough, we cannot commend the translator's share in the publication without very serious reserves. That the language is often slip-shod and ungrammatical is a comparatively small thing. The writer's use of will and shall is not above criticism (e.g., "yet we will do wrong if we follow the legends," p. 107), neither are his "and which's "-for example: " The first to oppose this attack -and which came from the Catholic side-was Paul Sabatier" (p. 348). So again the form "Mussulmen" which appears on p. 135 is not a mere slip, for it recurs on p. 203. More irritating, especially to a Catholic reader, are the locutions which betray unfamiliarity with the conventional terms belonging to devotional literature. Catholics speak of saying Mass, not of "reading Mass," still less of "holding the divine service" (p. 55). Similarly we do not call the ecclesiastic who makes the official visitation of a convent a "visitator" or an "inspector," neither do we talk of "Camaldolite" monks (pp. 105-129), nor of "plaguing the Roman throne," when we mean importuning the Holy See (p. 206, the Danish is romerske stol). But there are things more serious than these mere turns of phrase. Quite at the beginning of the book the author is made to say: "I had visited Sagro Speco, St. Benedict's celebrated hermitage cave and holy scholastic's convent" (p. 14); clearly the translator has not a suspicion that there is question here of the "convent of St. Scholastica," St. Benedict's sister. Again in the middle of a simple narrative passage we come upon this:

How could he, Francis, have passed this July, 1220, better than in Bethlehem, where the Annunciation of the Blessed Virgin occurred, and the next year where better than in Nazareth, and where could he have passed Good Friday and Easter better than in Jerusalem, in the Garden of Gethsemane, and on Golgotha? (p. 204).

No fairly attentive reader who comes across this passage in its context can fail to note that something is wrong here, for on a previous page we are told that Francis started from Ancona on St. John's day (June 24th) 1220, and that he arrived in Egypt on July 29th. How then could he have

spent July 1220 in Bethlehem? Moreover, why should he want to spend July in Bethlehem? and why should Herr Jörgensen say that the Annunciation took place there? turning to the original text we find that the translator has mistaken the word /ul (=Yule, i.e., Christmas time) for /uli (July) and has "made hay" of the rest of the sentence. The literal rendering of the first part is then: "Where could Francis suitably keep his Christmas 1220 except in Bethle-Where could he keep the feast of the Annunciation of the following year, except in Nazareth?" But obviously the worst of a blunder of this kind is that it destroys the reader's confidence in the rest. For one such gross mistranslation which betrays itself by its palpable disagreement with the context there may be whited sepulchres in twenty other passages which give no hint of their unsoundness to the unsuspecting passer-by. Still we believe that in the narrative portions of the work the translation is reasonably correct and intelligible. On the other hand we own to profound misgivings regarding Dr. Sloane's rendering whenever any argumentative passage occurs turning on some question of literary or historical criticism. The plain fact is that the translator does not himself follow the argument or see the points. It is difficult to illustrate this without lengthy explanations. Here however, is a passage from Jörgensen's discussion of the authenticity of the Portiuncula Indulgence. It may be mentioned that he formerly disputed St. Francis' connection with the Indulgence, but now accepts it as historical. Anyway when we read that "this remarkable silence fregarding the Indulgence of the official biographers may be regarded as the sequence of the non-existing Papal bull, or as a result of the opposition of Elias of Cortona and his party to the 'Portiuncula men'" (p. 169) it is difficult to believe that the translator himself perceives the point of the argument. All that Jörgensen means to say is that the silence regarding the indulgence may be due either to the fact that there was really no Papal bull, or to the fact that the party of Elias, then temporarily in the ascendant, were resolute in ignoring it, as it was identified with their rivals. Again the following sentence as it stands in its context (p. 359) gives absolutely no meaning whatever: "Had the poet of Dies Irae been the great follower of Christ, John, he would now have wished to write his Logia." A reference to the original shows that the translator has here substituted the word "he" for "they." It is they (the Three Companions) who would have wished to supplement Celano's narrative.

Let us note that M. de Wyzewa, in his French Translation, having also failed to understand this reference to Papias's logia, has wisely omitted the passage. Dr. Sloane, however, plunges headlong and converts it into utter nonsense.

We have been thus minute in our criticism, not from any hostility to Jörgensen's book, but from precisely the opposite reason. If this Life is to meet with the success which it fully deserves, it must be subjected, when a new impression is called for, to painstaking and competent revision. We may add that the Latin quotations have on the whole been carefully printed, but that errors in references and titles are everywhere unpleasantly numerous.

### 2.-INTRODUCTORY PHILOSOPHY.1

In this volume by an American priest, we have an introductory text-book to philosophy, adapted to the needs of students who have finished their college course and are about to begin higher studies. The aim of the work is to give the reader a grounding in the main principles of Catholic philosophy, and at the same time to stimulate to further reading. The book is not rigidly restricted to traditional Scholasticism. A considerable space is assigned to recent developments in such fields as Empirical Psychology, Æsthetics, &c. plan of the work is as follows: first, an introductory chapter showing the connection of philosophy with the more special studies on which the student has hitherto been engaged; then follow brief treatises on Empirical Psychology (pp. 22 -204), Logic (pp. 205-264), Æsthetics (pp. 265-280), Ethics (pp. 280-361), Epistemology (pp. 362-421), Cosmology (pp. 422-457), Rational Psychology (pp. 458-510), Theodicy (pp. 510-540): finally the book closes with a brief outline of the history of philosophy (pp. 542-610).

The name of the author suggests French extraction, and the work is certainly marked by all that clearness of arrangement and lucidity of exposition which we are accustomed to regard as characteristic of the Gallic mind. Young students often find the early steps in philosophy somewhat bewildering; and frequently for a few months they despair of making progress. We believe that Dr. Dubray has succeeded

<sup>&</sup>lt;sup>1</sup> By C. A. Dubray, S.M., Ph. D., Professor of Philosophy at the Marist College, Washington. London: Longmans. Pp. xxii, 624. Price, 108. 6d. 1912.

in treating the subject in such a manner that even beginners will no longer find themselves out of their depth. Indeed, there seems almost a danger lest they may fall into a pitfall of another kind, by failing to realize any difficulty in some of those problems which are recognized as among the toughest morsels of scholastic philosophy. We are, for instance, disposed to think that when treating of the *intellectus agens* (p. 103), it would have been well to indicate that we are dealing with a point, the full exposition of which is be-

yond the scope of a text-book.

It will have been noticed that the work contains no treatment of Ontology. To some this may appear strange, since in the ecclesiastical seminaries that subject is now studied immediately after the course on Logic. But we think that the author has been well advised. All who have any experience in such matters are aware of the difficulty presented by the abstract questions of General Metaphysics. To propose these matters for the consideration of students in the first days of the philosophical course has obvious disadvantages. Nor can such an arrangement be regarded as necessary. It was unheard of in the golden age of Scholasticism. In those days students began their course with the Organon, proceeded to the de Anima and the Physica, and ended the curriculum with the Metaphysics. The modern order came into vogue during the decadence of the eighteenth century. Hence we are glad that Dr. Dubray has reverted to what we regard as the more rational arrangement. We could, however, wish that something had been said to indicate the general scope of the questions thus omitted and their essential importance to an adequate study of philosophy.

## 3.-THE SEPTUAGINT.1

To estimate accurately the importance of this enormous publication, one must remember that the Septuagint version

<sup>1 &</sup>quot;The Old Testament in Greek," according to the text of the "Codex Vaticanus," supplemented from other uncial manuscripts, with a critical apparatus containing the variants of the chief ancient authorities for the text of the Septuagint. Edited by Alan England Brooke, B.D., Fellow and Dean of King's College, and Norman McLean, M.A., Fellow of Christ's College, University Lecturer in Aramaic. Vol. I. The Octateuch. Part III. Numbers and Deuteronomy. Cambridge University Press. In 4to. Pp. vii., 407—676. 15s. net. 1911.

represents a Hebrew text better in many instances than the "Massoretic" or traditional Jewish text, which latter alone appears in our extant Hebrew manuscripts. This version is therefore of great importance for the purposes of textual criticism, the object of which is to restore as far as possible the primitive text of the sacred books. Unfortunately no extant manuscript furnishes us with a faithful reproduction of the Septuagint in its original form. Origen's work at his Hexapla, and the later recensions of Hesychius and Lucian, resulted, chiefly owing to the carelessness of copyists, in a text contaminated with foreign elements; "a fusion of texts arose," says Dr. Swete, "which affected the greater part of the copies in varying proportions."1 The work of the critic lies in distinguishing these different recensions, and in trying to recover, with the help of the best manuscripts and other authorities, the Greek text, such as it was before Origen's labours and, so far as may be, even earlier still.

The project formed by the Syndics of the Cambridge University Press of publishing an edition of the Septuagint "with an ample apparatus criticus" goes back to 1883. As a preliminary step they announced the preparation of "a portable text... taken from the Vatican MS., where this MS. is not defective, with the variations of two or three other early uncial MSS." This text, the preparation of which was confided to Dr. Swete, has been published in three volumes, and is familiar to students of the Old Testament (1st edition, 1887—1894; 2nd edition, 1895—1899).

The publication of the larger edition necessarily proceeds more slowly, for it involves considerable research. It does not actually give a reconstruction of the Septuagint text, but it provides the best possible materials for such a reconstruction. The text is that of the *Codex Vaticanus*, which is, taking it all round, the best MS.; its *lacunae* are supplied from the Alexandrian or another uncial MS. At the foot of each page are noted

the substantial variants found in (a) all the extant uncial MSS. and the 30 cursive MSS. selected by us as representative, (b) the chief ancient versions made from the Septuagint [Old Latin, Coptic, Aramaic, Ethiopic, Armenian], (c) the writings of Philo, Josephus, and the most important of the early Christian writers. . . . The evidence of the Old Latin has been given with special

An Introduction to the Old Testament in Greek, 1900, p. 86.

fulness, not only because of its intrinsic importance, but also because of its relation to the Scripture citations of the Latin Fathers.<sup>1</sup>

The first volume of this large edition will contain the Octateuch (Genesis—Ruth), in four parts. Three parts have already appeared: I. Genesis, 1906; II. Exodus and Leviticus, 1909; III. Numbers and Deuteronomy, 1911. This last part is in every way worthy of the two preceding, and is abreast of the most recent discoveries and researches. The Washington Codex of Deuteronomy and Joshua, for example, has duly been laid under contribution. A neat system of symbols makes it possible to fit into a small space a vast number of precious details. The printing is fully up to the high level of the Cambridge University Press; the type is excellent, and the paper strong, and perfect clearness and uniformity is maintained, in spite of a large number of different founts. The whole is, in fact, a masterpiece of the art of printing.

If any fault could be found with the general scheme itself, it would be that it involved the making of a choice from among the authorities. Such a limitation, however, was practically necessary, under pain of encumbering the notes with insignificant details, and of delaying too long the publication of the work. Besides, the editors tell us that, "with a view to completeness, variants which are quoted by Holmes and Parsons from any of their MSS., but are not found in any of the MSS. selected by us, are given . . . on the

authority of their edition."

Some years ago the Royal Academy of Sciences of Göttingen conceived the plan of publishing the text of the Septuagint reconstructed, as far as possible, according to its primitive form, with the help of all the materials available. This enterprise seems premature at a time when so many manuscripts, Coptic and others, are still waiting to be deciphered and edited, and when so many papyri are still being discovered. Accordingly the Academy of Göttingen is making a beginning by publishing monographs on individual versions, groups of manuscripts, &c. On these lines the project may take a century or more to execute, and the work of the Cambridge experts will long continue to be of inestimable value in the study of the Old Testament.

<sup>&</sup>lt;sup>1</sup> Vol. I. Part I. prefatory note, pp. i., ii.

### 4.—OLD TESTAMENT CHRONOLOGY.

To those who look a little below the surface it will probably appear that in the scriptural troubles of our time the chief difficulty and danger has lain, not so much in the particular conclusions to which individuals might lean or commit themselves, as in the general absence of Catholic experts able to pronounce with authority upon the ultimate evidence. This absence was not so much felt so long as the older school of Protestants were defending more or less conservative views. But times are changed; the Church, which used to be railed at for not making enough of the Bible, is now accused of making too much of it. The Encyclopædia Biblica, and again lately the Encyclopædia Britannica, have made it clearer than ever that Catholics must learn to fight their own battles. And with the crisis has come the remedy: the movement heralded by the Providentissimus Deus has issued in the founding of a Pontifical Institute for the express purpose of training large numbers of Catholic experts of tried orthodoxy. We heartily welcome a work on Old Testament chronology by the Professor of Assyriology in this Institute. An Assyriologist of many years' standing, he has carefully collected the data from the cuneiform texts, and considered their bearing upon the problem as a whole. The enormous importance of this department of the evidence is not yet sufficiently recognized, at all events in practice.

The first part of the work, about two-thirds of the whole, is devoted to the consideration of Babylonian and Assyrian chronology as such. Speaking roughly, in the first millennium before Christ we are on fairly certain ground; in the second millennium much is obscure; in the third and beyond we are not far off chaos. The Assyrian Eponym canon, a list like that of the archons at Athens, starts from 893 B.C. It is confirmed by the canon of Claudius Ptolemy, which fixes the absolute chronology for the whole by mentioning the eclipse of June 15, 763 B.C. The first chapter of the first part is taken up with the lists from these and some other canons, together with explanations, both of them and of the

<sup>&</sup>lt;sup>1</sup> Veteris Testamenti Chronologia, monumentis Babylonico-Assyriis. Illustrata ab Antonio Deimel, S.J., Prof. Assyr. in Pontif. Instit. Biblico. (Scripta Pontificii Instituti Biblici). Roma: Max Bretschneider, Via del Tritone 60. Pp. 124, quarto. Price, 4s. 6d. 1912.

Babylonian calendar, and concludes with some important dates which appear to be historically certain, such as the taking of Babylon by Ugbaru and Cyrus' entry, both in October,

539 B.C.

In the earlier millenniums a special interest centres round the great Hamurrabi, who played so significant a part in the development of Babylonian law and religion. His career of conquest very likely brings him into the pages of Genesis under the name of Amraphel, King of Shinar (Gen. xiv.), thus supplying the first point of historical contact between the sacred story and other ancient sources. The total result of modern research seems to be that we may safely place him in the last two centuries of the third millennium. This millennium appears to be practically the limit of time to which the cuneiform texts, hitherto deciphered, take us back.

After lithographed plates giving the lists of Babylonian and Assyrian kings, with their names in cuneiform and their approximate dates, from about 3000 B.C. down to the conquest of Babylonia by the Parthians-it is a widespread but colossal error to suppose that anything like all Alexander's empire came under Roman sway-we come to the direct treatment of Old Testament chronology. While on the earliest period, the author only stops to consider a theory based upon the antediluvian reckoning of Babylon. But the evidence that really matters is of another kind. Given, for example, that the Egyptian (Coptic) and the negro are to all intents and purposes the same to-day as we find them on the ancient Egyptian monuments, how many thousands of years would be required for these types to establish themselves, starting from a common ancestor? Again, the age of some of the patriarchs, if taken literally, has no parallel in the early monuments, and scarcely seems compatible with an ordinary human body. Had the author been treating of biblical chronology on its own merits, instead of merely studying the light thrown upon it by the cuneiform texts, such problems as these would doubtless have deserved at least a mention. As it is, we have nothing beyond an unexplained suggestion at the end of the work that intermediate generations may have been omitted. On the other hand, it would have fallen within his scope to consider whether the Mosaic authorship of the Pentateuch requires us to postulate autographs in cuneiform.

The apparent discrepancies in the chronologies of Israel and Judah are fully set forth, but the author agrees with St.

Jerome that to linger upon them is non tam studiosi quam otiosi hominis, an idler's business. At the same time it is rightly maintained that the new monuments and texts have, on the whole, confirmed biblical chronology.

We have noticed a few misprints, such as "quaestions" for "questions" on p. 65, and a muddle of letters on p. 107. Print and paper are good, and the cost surprisingly small. An index of biblical verses referred to might have proved useful. We wish the book every success, and hope that some day another such may deal with Egyptian chronology—and yet another with nature's own time-record.

### 5.-THE NEW PSALTER.

As was to be expected, since the publication early this year of Pius X.'s new reform of the Breviary, quite a crop of books have appeared, having for their object to explain the nature of the changes made, the motives for making them, and their practical effects. The volume before us, which is an accession to the Westminster Library, necessarily follows these same lines, but in its explanations it is so clear, accurate, and satisfactory, just meeting the wants of those bound to the recitation of the Office, that it is likely to be regarded as indispensable to a priest's library.

It is divided into two parts: (1) the prescriptions of the Constitution Divino Afflatu, and their practical effects; (2) how to use the Roman Breviary. The second part will be found chiefly useful for those newly ordained, and it is to the first part that most of us will turn. After giving the text of the Divino Afflatu, it has a long chapter on the history of the gradual formation and various Reforms of the Roman Office, before, at, and since the time of the Council of Trent; then it explains in detail the changes now made in the distribution of the Psalms, the Calendar, and other points, one chapter being devoted to the changes that regard the Mass. At the end come some useful appendices, one giving the com-

<sup>&</sup>lt;sup>1</sup> The Westminster Library for Catholic priests and students. The New Psalter and its use. By the Rev. Edwin Burton, D.D., and the Rev. Edward Myers, M.A. London: Longmans, Green, and Co. Pp. xii. 258. Price, 3s. 6d. net. 1912.

parative statistics of the Roman Secular Psalter, the Monastic Psalter, Quignon's Reformed Psalter, the Paris Reform of de Vintimille in 1736, and the Pian Reform of 1911 (statistics which throw much light on the precedents which the recent Commission has followed); and another on the Decrees of the Sacred Congregation of Rites, subsequent to the publication of the new *Psalterium*, in response to interrogations addressed to it.

References to the primitive Roman usage in regard to forms of prayer are very meagre, but we know that the recitation of the whole Psalter within the week, or even within a shorter space of time, was customary. It was St. Benedict who took the first step that we know of towards systematizing this practice. He drew up a scheme in which the Psalms were assigned to the different canonical hours and the different days of the week, and with these he incorporated antiphons and responsories, Scripture canticles, portions of the Holy Scriptures, and suitable homilies from the Fathers. He also introduced the division of the night office into nocturns, two for the ferial offices, and three for the Sundays; but his arrangement of these, though substantially adhered to still in the monastic office, differs somewhat from that of the secular office, which from an early date took the form which it retained up to the legislation of this year, that is to say, eighteen Psalms and nine lections arranged into three nocturns for the Sundays, and twelve Psalms and three lections formed into one nocturn for the ferial offices. St. Benedict also laid down that on the feasts of saints the office of Matins should have the same form as on Sundays, that is with three nocturns, but with Psalms and antiphons proper to each saint. It was the collision between these two principles—that which distributed the Psalms in such wise that the whole Psalter might be got through each week, and that which assigned special Psalms proper to the feasts-that has caused all the trouble which successive Reforms have tried in vain to remove. not St. Benedict's fault, for he could not foresee how, as time ran on, saints' days would go on multiplying and simultaneously ferial offices would go on incorporating additional elements such as Preces and Suffragia, the Gradual and Penitential Psalms, the Little Office of the Blessed Virgin, whilst on the other hand the growing complexity of life and multiplication of occupations would make it more and more burdensome to give so much time to the recitation of the

This last point was particularly influential in divine office. defeating Reforms. The Reforms sought to save the ferial offices from the invasion of so many festal offices, and thus maintain the weekly recitation of the whole Psalter, by subordinating festal offices of lower dignity to ferial offices. Then a sense of the burden of so many long offices evoked petitions to the Holy See for the elevation of more of the feasts to a dignity which would enable them still to dispossess the offices of the ferias. Even the endeavours of Leo XIII. in 1882, to restore the recitation of more ferial offices by forbidding the translation of minor doubles was met by petitions of this sort, which by extracting from the Holy See a further elevation of festal offices, and permission to say votive offices when the ferials occurred, quickly nullified the effect of this Reform. Those who reflect on this process of oscillation between the two tendencies will be able to appreciate the boldness, and at the same time, the skill which characterizes the Reform of Pius X. It has struck at the root of past difficulties, and so is much more likely to establish itself lastingly than the Reforms which have gone before. For it has reduced the excessive length of the Sunday and Ferial Offices which are now shorter rather than longer than the festal offices; and yet in so doing it has adhered to the rule of tradition which has sanctioned many previous changes, but has invariably obtained them by extending more largely precedents long since introduced. The underlying element in the elaboration of the new system is its substitution for the previous repetition of the same Psalms, at Lauds, Little Hours, and Compline, of a scheme of Psalms varying for each day of the week, a substitution which has assimilated the treatment of these Hours with that long since followed in Vespers. The effect of this change is to require as many as 234 Psalms to fill up the different places, and this excess over 150 is obtained by extending the principle of dividing a Psalm, already applied to Psalm 118, to all the longer Psalms. And the further effect of this method of subdivision is to make possible the considerable shortening of the Sunday and Ferial Offices.

### Short Notices.

THE output of the Catholic Truth Society this last month is large, but it mainly consists of collected publications, the merit of which is that they enable various useful pamphlets to be placed in public and parochial libraries. Two more volumes of general Collected Publications, vols. 90 and 91, bring this invaluable series close to the hundred. No Catholic parish library should be without them. A new departure has been taken by gathering together in handsome shilling volumes with ornamental covers and Introductions, select Lives of Saints and holy persons belonging to different Orders. Four of these have been issued so far, entitled respectively, Benedictine, Dominican, Franciscan, and Jesuit Biographies. Two new works are Meditations of a Martyr, an admirable spiritual treatise by the Ven. Francis Heath, O.S.F., first published in Latin in 1651 and translated into English in 1674, which breathes the heroic spirit of the days of its composition; and In the Service of the King, an agreeable story by Miss Geneviève Irons of the various ways in which three young ladies try to acquit themselves of their Christian duty of serving God in their neighbours. The penny pamphlets include two important pastorals-The Spirit World, by the Bishop of Salford, and The Communion of Children, by the Bishop of Newport, a member of the Religious Orders series, viz., The Benedictines, by Dom Bruno Hicks; Perseverance in Grace, a sermon by Cardinal Newman, and For the Faith, an exciting tale by Miss Felicia Curtis.

Miss C. M. Home has added to the already long tale of her stories one of modern life, St. Nicholas-on-Sea (St. Andrew's Press), which concerns the fortunes, temporal and spiritual, of a number of interesting persons. The plot is well constructed, the scenes and incidents pleasantly diversified, the dinouement satisfactory, at least to Catholic readers: the least successful is the conversational element of the tale, which is often "booky" in the

Those who have followed, in that excellent little French fortnightly, the Revue Pratique & Apologétique, Professor L. Labauche's Lettres à un Etudiant sur la Sainte Eucharistie, during the years 1910 and 1911, and admired their lucidity, cogency, and practical character, will be glad to have them collected and published by MM. Bloud et Cie., in a neat volume at 3.50 fr. His original method of publication has enabled the Abbé Labauche to reply in the book to criticisms which he received during the course of it.

Messrs. Burns and Oates have re-issued, though they do not tell us so on the title-pages, two popular works of the late Kathleen O'Meara, A Heroine of Charity and Queen by Right Divine. The former is an account of the Foundress of the Sisters of Charity, and the latter the life of one of the brightest ornaments of that holy Congregation, the Sœur Rosalie, who was such a power for good in Paris during the troublous times of the

early nineteenth century. Both volumes are attractively bound and printed, and cost 1s. 6d. each.

With the suggestive title, The Legacy of Greece and Rome (Macdonald and Evans: 2s. 6d. net), Mr. W. G. de Burgh has compiled a very readable little volume which may serve as an introduction to the study of Universal That indeed is one of his professed aims, although his main intention is to afford to those educated persons whose education has not included the ancient classics, a ready means of realizing how much their culture owes to Greece and Rome. This purpose also is well fulfilled by the book, which shows the growth and continuity of the ideals of those old civilizations in the midst of the constant political changes of Europe. On most controverted points Mr. de Burgh seems to us as fair and objective as his non-Catholic outlook permits him, but his general argument suffers through his inability to recognize the divine character of the Catholic Church. More than the art and philosophy of Greece, more than the law and order of Rome, were the religious ideals of Catholicism, (which were only partially Hebraic), instrumental in building-up modern civilization. Mr. de Burgh speaks of the Church being influenced in spirit and organization by the pagan civilizations it encountered. That is not the true way of looking at it. The Church, energized by the influence of the Holy Spirit, assimilated whatever was good and useful in her surroundings; she was not the passive recipient of impulses from outside, but a living organism with power to subdue her environment to her needs. No book, which does not express this element of the Catholic philosophy of history, can possibly satisfy Catholics, but the fairness and moderation of this little volume, once its standpoint is realized, will be appreciated.

Those who wish to achieve perfection in prayer, whether ordinary or extraordinary, cannot complain now-a-days that they are left without whatever guidance books can give. The latest addition to a vast number of tomes is The Ways of Mental Prayer (Gill and Son: 4s. net), translated by a monk of Mount Melleray, from the French of Abbot Vitalis Lehodey, O.C.R. As regards ordinary ways of prayer, there is not, nor could there be, anything novel in the treatise, which follows the well-beaten tracks: in dealing with the various mystic states, St. Teresa and St. John of the Cross, with their modern commentators, are constantly appealed to for proof and illustration. The book is primarily for Religious, but as presenting in clear and compendious form the traditional teaching of Catholic asceticism, it will be useful to all devout souls.

With the political argument elaborated in Mr. L. G. Redmond-Howard's Home Rule (Jack: 6d. net), we have nothing to do here, except to say that it is as ably and exhaustively presented as space allows. But there is much in the chapter entitled "The Religious Aspect of Home Rule" which will jar upon true Catholic feeling. In his commendable desire to reassure English non-Catholics who may be troubled by the mendacities of Orangeism, Mr. Redmond-Howard seems to hint at a future compromise between the Church and the sects, not in the sense which all good men desire of complete social and political equality, but in spirit and attitude towards religious authority. To say that "the Irish Home Rulers... have always deeply resented an interference in politics, which perchance another generation may resent in matters of thought," and to quote such writings as those of Messrs. Michael McCarthy, F. H. O'Donnell and "Pat," as evidence of the "vigorous

lay spirit" of the nation is, we conceive, grossly to libel the Irish mind, which is wholly untainted with foreign anticlericalism.

From the Cambridge University Press comes a large and varied selection of its shilling Manuals of Science and Literature. Methodism, by Dr. H. B. Workman, gives a sympathetic account of the eighteenth century protest against the worldliness and Erastianism of the English Church, not disguising the fissiparous tendencies of the revolt itself: Goethe, by Professor J. G. Robertson, attempts to appraise Germany's great poet from a twentieth-century English standpoint: Life in the Medieval University, by Mr. R. S. Rait, of New College, Oxford, gives a lively account of the rise of the University system and its early developments: In Ancient Assyria by C. H. W. Johns, of Cambridge, we are at the dawn of the world's history, which even now is receiving further illumination by the constant discovery and deciphering of ancient records. It is interesting to note that the very remote dates claimed for this early civilization have been abandoned. Equally interesting, and bearing more directly upon the Bible narrative, is Professor Macalister's History of Civilization in Palestine, useful in clarifying one's notions of the ancient Hebrews, although going further in the direction of Higher Criticism than orthodoxy permits. The remaining volumes are purely literary-Mr. T. J. Henderson's The Ballad in Literature, which, ranging over Europe, strangely omits any mention of Ireland, and The Troubadours, by the Rev. H. J. Chaytor.

Father Hugh Pope, O.P., has reprinted from the Irish Theological Quarterly a luminous essay of his on The Scholastic View of Biblical Inspiration (Garroni: Rome), which sets in clear relief the respective parts played by the Divine and human authors of the Sacred Books in their composition. Another reprint of much value—this time from the Revue des Questions Historiques-is that entitled La Reconciliation des "Lapsi" au temps de Déce, in which the accomplished editor of the Dictionnaire Apologétique, M. Adhémar D'Alès, treats one of the most obscure questions in the history of Penance, and establishes the fact that in the genuine attitude of the Church towards such sinners there was nothing really rigoristic, but only a desire to secure true repentance before reconciliation. A third tirage à part, from the Archivum Franciscanum Historicum, is concerned with the origins of the Poor Clares, De Origine Regularum Ordinis S. Clarae, in which Father Livarius Oliger, O.F.M., discusses the various documents which influenced the establishment of the Rule; the same question, we may remember, has recently been exhaustively treated by Father Paschal

Robinson.

The excellent series of Textes et Documents pour l'étude historique du Christianisme (Picard et fils: 5 francs each) has been enriched by two more volumes, the fifteenth and sixteenth, the Historia Lausiaca of Palladius and the Pastor of Hermas. The Abbé A. Lucot of Dijon edits the former in the thorough fashion characteristic of the series, giving text, translation, and notes, preceded by an Introduction discussing the book and its author. He has used amongst others the authoritative edition of the Historia which Dom Cuthbert Butler has brought out. The Pastor, the earliest ascetical treatise of the Christian Church, is edited in the same way by M. Auguste Lelong.

In his admirable and definitive edition of Sancti Benedicti Regula

See THE MONTH, June, p. 664.

Monachorum (Herder: 3s. 3d. net.), Dom Cuthbert Butler, Abbot of Downside, has satisfied at once the demands of scholarship and the practical requirements of the Benedictine family. He has established by collation of the three existing classes of codices the text of the Rule, which differs, though in no important particular, from the Textus Receptus. And he has endeavoured to ascertain, what has never been attempted before, the sources, outside Holy Scripture, which inspired some portions of St. Benedict's work. Several Appendices follow: one of "Select Readings" to vindicate the changes made in the text; another presenting in schematic form the pith of St. Benedict's ascetical doctrine, and the usual Indexes verborum et rerum.

A commentary of the more usual sort on the same great Rule is L'Idéal Monastique et la Vie Chrétienne des Premièrs Jours (Beauchesne: 2.50 fr.), which comprises a number of excellent Conferences on the Monastic Virtues

by a Religious of Maredzous.

The principles of the spiritual life are so well known and have been applied in such detail to all human vicissitudes and activities that any one familiar with ascetical literature could compile a collection of spiritual epigrams such as might, if indicative of his own practice, merit for him a high character of sanctity. But when one is already known to be more than ordinarily holy, then it is worth while to collect the quintessence of his teaching, for the character behind them gives force to what might otherwise be commonplace. Père de Ponlevoy, the friend and biographer of Père de Ravignan, was a saintly soul of this sort, and the Pensées Choisies (Téqui: 1.00 fr.), extracted from his various writings by Père C. Renard, contains a number of striking lessons expressed with force and conviction.

We are familiar in this country with "condensed masterpieces" of fiction, novels with what a hurried age calls padding left out. Thus have Scott and Dickens and Thackeray been treated, and thus has M. Ch. Défossez treated Balzac (Duvivier: 3.50 fr.) in a series called Les Meilleures Pages. In his Introduction, the editor shows himself alive to the immoral tendencies of his author, and his selection comprehends the meilleures pages in every

sense.

Dr. Sanday of Oxford, in Some Weak Points in Christian Socialism : A Defence of the Middle Classes (Longmans: 1s. net), addresses a solemn plea to such Christians as miscall themselves Socialists in favour of avoidance of exaggeration and soberness of thinking in relation to matters economic. In rebuking the use of unverified and one-sided statistics, and also inflammatory language, Dr. Sanday will carry with him all reasonable men, but he does not himself seem to have realized that the modern industrial system, dating remotely from the break-up of Christendom, is non-Christian and even inhuman in its basis, and that all Christians should unite in trying to Christianize it. The spirit that wrought such havoc amongst the labouring classes at the beginning of the nineteenth century is still alive, though curbed, ineffectively enough, by combination amongst workers and the action of the State. This is no time for laisses faire such as Dr. Sanday counsels, but for a vigorous attempt to bring to an account both the unprincipled capitalist, and the "idle rich," whilst there still remain some traces of Christian principle to appeal to.

Father Joseph Hilger's Livre d'Or du Cour de Jésus (Lethielleux: 1.25 fr.), is a very complete and useful little compendium of the various indulgenced methods of practising devotion to the Sacred Heart, including

the Votive Mass, the Litany, the Little Office, and a great choice of other

prayers and practices.

Monism, or the denial of any essential difference between spirit and matter, is one of the less desirable things "made in Germany" which, with results more disastrous than the dibacle, has invaded its great neighbour on the west. France apparently has suffered and is suffering severely because many of her thinkers have succumbed to their desire for unity other than the unity of faith, and M. J.-B. Saulze of the Collège Stanislas, has devoted a whole book to a learned discussion of their various divagations. Le Monisme matérialisme en France (Beauchesne: 3.00 fr.), takes up the systems of each of the leading infidel philosophers, and attacks them not à priori, but on their own chosen field. As usual, it is possible to employ them against one another, and as usual one has to recall these upholders of "strict scientific method" to a recognition of their various arbitrary assumptions, and the failures of their logic. M. Saulze must be congratulated on a very effective piece of criticism.

#### BOOKS RECEIVED.

(Reviewed in present issue or reserved for future notice).

ALSTON RIVERS, London.

The Idea of Mary's Meadow. By Violet
O'Connor. Pp. viii, 168. Price, 5s.
net. 1912.

BEYAERT, Bruges.

Cardinal Mercier's Retreat to his Clergy.

Translated by J. M. O'Kavanagh.

Pp. xv, 365, lxvi. 1912.

CATHOLIC TRUTH SOCIETY, London.

Collected Publications. Vols. 90 and 91.
Price, 1s. each. Fessit Biographies,
Franciscan Biographies, Dominican
Biographies, Benedictine Biographies.
Price, 1s. each. In the Service of the
King. By Geneviève Irons. Pp. 148.
Price, 1s. 6d. 1912. Meditations of
a Martyr (the Ven. Francis Heath,
O.S. P.). Pp. 16c. Price, 13. 6d. 1912.

Various Penny Pamphlets.

Examiner Press, Bombay (Sands and

Co., London).

Maria Monk, Chiniquy, and Jovinian
on Celibacy and the Confessional. By
E. R. Hull, S.J. Pp. 39. Price, id.
1912.

HERBERT AND DANIEL, London.

The Poets' Chantry. By Katherine
Brégy. Pp. 181. Price, 3s. 6d. net.
1012.

LEROUX, Paris.

Relation d'un Pèlerinage à la Mecque
em 1910, 1911. By H. Kazem Zadeh.
Pp. 84. 1912.

LETHIELLEUX, Paris.

Histoire de la Philosophie Ancienne. By G. Sortais. Pp. xviii, 627. Price, 6.00 ft. 1912. La Vie Spirituelle. By Père Pr. Malige des Sacrés-Cœurs. 3 Volumes. Pp. xv, 356, 420, 327. Price, 10.00 ft. 1912. La Journée

Sanctifiée. By Abbé Louis Rouzic. 3e édit. Pp. xix, 404. Price, 3,50 fr. 1912. La Prédication contemporaine. Translated from the German of Mgr. de Keppler by Abbé Léon Douadicq. Pp. viii, 140. Price, 2.00 fr. 1912.

LONGMANS AND Co., London.

The New Psalter and its Use. By the
Revv. Ed. Burton, D.D., and Ed.
Myers, M.A. Pp. xii, 258. Price,
3s. 6d. net. 1912.

Messenger Office, Wimbledon.

The Holy Angels: Meditations for a
Month. By D. Bearne, S.J. Pp. iv,
60. Price, 3d. (6d. boards). 1912.

PUSTET, Rome.

The Date of the Composition of Deuteronomy. By Hugh Pope, O.P. Pp. xix, 198, 1911.

SANDS AND CO., London.

Progress! What it means. By Mrs.

Randolph Mordecai. Pp. viii, 164.

Price, 15. 1912. Saint Augustine:

Bishop of Hippo. Pp. x, 294. Price,
35. 6d. net. 1912.

TEQUI, Paris.

Le Pain Evangélique. Tome III. By the Abbé E. Duplessy. Pp. 240. Price, 2.00 fr. 1912.

WASHOURNE, London.

The Westminster Hymnal: complete edition of words. Pp. 320. Price (according to binding), 2d., 4d., 6d. and 1s. 1912. On Holy Communion.

From the French of Mgr. de Ségur. Pp. 131. Price, 1s. 3d. net. 1912. Yesus and the Soul. By Minnie Mortimer. Fp. 128. Price, 1s. 3d. net. 1912. The Little Office of the Immaculate Conception. 1d.

